Zions Herald

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United Nations Photo

SANTA'S HELPER

From Torrid Africa to the Far North, activities directed from the United Nations headquarters in New York will make their influence felt. Shown here is the sled-borne arrival in northern Finland of supplies for mothers and children sent by the United Nations International Children's Emergency Fund.

December 13, 1950

FROM COVER TO COVER

The Rev. Clair M. Cook, pastor of Bethany and Bethel Methodist churches in Rochester and E. Rochester, N.H., writes on ONE WORLD, ONE CHURCH. ..... Page 3

Two reports on the National Council of Churches' Constituting Convention held recently in Cleveland: THE NATIONAL COUNCIL OF CHURCHES IS FORMED, a story received from Religious News Service. ..... Page 5

CLEVELAND ASPECTS, a description of the convention by our reporter, Dr. Walter L. Nathan, president of the Haverhill (Mass.) Council of Churches. ..... Page 9

A MESSAGE TO METHODISTS IN ALL LANDS, from the Commission on World Peace of The Methodist Church in annual session, in Chicago recently. ..... Page 11

READERS WRITE

The Novel Doctrine

Everett J. Horton's letter of Nov. 29th raises some interesting points.

If he had read the English church papers with their considerable correspondence on the subject of the new Roman dogma of the Bodily Assumption of the Blessed Virgin, he would realize that many angles of the dogma were criticized, in addition to the prompt declaration of Canterbury that it lacked any authority in Scripture and had no basis in primitive church history.

It was not to "this unusual addition to the creed of the Roman Church" that the English church objected, but that the Roman church was adding a novel doctrine to the Catholic faith and imposing its acceptance on *all* Christians. Mr. Horton may not be aware that the Anglican Communion "exists to hold and promulgate the Catholic faith," and therefore rejects Roman additions to it.

It is true that Jesus said, "God is Spirit (not a spirit) and they that worship Him must worship Him in spirit and in truth." *But He did not say that we are spirits.* Of His Resurrected Body, He said, "A spirit hath not flesh and bones as ye see Me have."

Does Mr. Horton think we shall exist in the hereafter as disembodied spirits? St. Paul says that which is "dead" is "raised a spiritual *body.*"

As to the "strain upon the credulity of the membership of the (Roman) church," by the dogma of the Assumption, we must remember the Ascension of our Lord Himself — or does Mr. Horton reject that "miracle?" I make no plea for the Roman dogma, but we must remember that great airships *apparently* "suspend the law of gravitation" and it is within the realm of possibility that God Himself could *"apparently"* suspend the same law, of His own origination.

We can indeed "revere the Master for His superb humanity," but far more do we adore Him *for His Deity*, for it was "for us men, and for our salvation" that "He came down from heaven and was made Man" (not "a" man).

T. H. Huxley, many years ago, wrote: "I have not the slightest objection to offer *a priori* to all the propositions in the three creeds (i.e., Apostles, Nicene, Athanasian — all held by Episcopalians). The mysteries of the church are child's play compared with the mysteries of nature."

Sir Oliver Lodge, whose scientific attainments were such that he occupied the position of President of the British Association for the Advancement of Science, lecturing to members of the clergy not long before his death, said: "Don't drop the idea of miracle — just when the scientific world is preparing to concede it."

H. J. Mainwaring,
Wollaston, Mass.

Not A Good Methodist

I am a subscriber to Zions Herald, and have just renewed my subscription, because it is the "Free Voice." I get information there that I don't find anywhere else; and you are not onesided, you give room to matter which you don't believe in any more than I do.

But I am not a good Methodist; indeed I am not even a bad Methodist, if there is any such person. I never knew one. Being of Pilgrim stock I naturally gravitated into Trinitarian Congregational churches.

C. P. Faunce,
Salem, Mass.

Our Backsliding Churches

Commenting on Miss Elizabeth Girard's letter in a recent Zions Herald, (Sept. 6, 1950) I think Miss Girard is right in her conclusion that the reason for so widespread apostasy is denominationalism.

A similar condition came about in a small community where I once lived. The schoolhouse, for many years offered the only meeting place for Sunday school and fortnightly preaching services. Then the congregatio comprised of Presbyterians, Methodists a Baptists, and a few French Canadian Cat olics, decided they could build a small co munity church, and they did.

The Presbyterian minister from the nea est town usually held the Sunday nigh preaching services.

After some years, an old resident deac decided that they could save some mon (taxes or something) by calling this litt chapel a Presbyterian Mission.

Much discussion ensued, ending by all w were not Presbyterians ceasing to attend. T result was that no religious meetings ha been held there for a number of years. Ma of the children have grown up with no Su day school training; and I am sure the co munity has suffered for that fact.

But that is not the only reason so ma churches have been abandoned in rural di tricts; and denominationalism is not the on reason town and city churches are half emp on Sunday, and entirely empty on pray meeting nights. As secularism has cre into the church, the Holy Spirit has bee crowded out. One may go from church t church to seek comfort, rest or peace i Christian fellowship, and find a cold emp ness that bespeaks the absence of the Spir of God.

Only recently I had that experience as attended a so-called prayer meeting in Baptist church. The minister ran rapidl through a chapter of Matthew, commentin on each verse a little; (because of the chang of time, I had been late for the hymns an the one prayer) then he closed the Bible, an with an air of satisfaction of a job con pleted, said, "Now we can get down to ou conference;" and the remainder of the tim was consumed in a rather long busines meeting.

Now I have in all fairness to tell of a experience which took place in a Methodis church.

Again I needed solace; and said to myself the Methodists will have a helpful praye meeting. So I went to the church and foun a goodly number assembled in the Sunda school room. The minister had gone away and left the prayer meeting to be conducte by a layman. Try to imagine my shoc when he got up and read some verses o Walt Whitman, and then announced tha we would sing "Pack up your troubles i your old kit bag!"

I do not recall any more of that meeting only that I was glad when I could escape. was shaken with amazement, disappointmen sorrow — (shades of my Methodist ances tors!) — and, was it fear?

What may we expect, when our newl graduated ministers claim, openly, to disbe lieve a good part of our Bible, — the hol word of God?

(Mrs.) Elizabeth H. Egbert,
St. Simons Island, G

One World, One Church

CLAIR M. COOK

"So we, being many, are one body in Christ." — Romans 12:5.

YESTERDAY MY FRIEND Pete brought his wife and new baby daughter home from the hospital. Last Monday night, when the baby was first born, Pete told us all about her. She weighed eight pounds and fourteen ounces, she has black hair, she is eighteen inches long, she is very fat, and her name is Joan.

That baby, entering for the first time into Pete's home is a member of the family, is absolutely and completely helpless and dependent. She is like the native-born Californian who was praising the climate for the benefit of the visitors; he said, "To look at me now, you wouldn't guess that when I first came here I couldn't walk, couldn't even sit up, didn't even have any hair on my head." But aren't we all? When we first arrive, we are not even an organized personality, only a bundle of reflexes and potentialities. But what potentialities! Little Joan may grow up to be a movie star, or a United States Senator, or a skating champion, or any of a thousand possibilities. But right now she doesn't even recognize her own mother and father.

Have you noticed the manner in which babies progress in their outreach toward others? First they come to know the mother, then the father and other members of the family. A little later they realize that there are others beyond the home — relatives, friends. But it takes some time to come to realize the concept "community," the composite group in which we live. It is usually not until after school age that a child fully grasps the idea of what a state is, or the idea "our country." "The world" is a vast something little known and understood for some years more. Our outreach is in ever-expanding circles of knowledge.

AND AS OUR KNOWLEDGE expands into the outer circles, we make ourselves a part of that we come upon, for our knowledge of anything is always a knowledge of it in relation to ourselves. We are always at the center; we can never get away from ourselves entirely, *although* — as we come upon the larger and larger group, we become less and less in relation to it. It will take a long while for little Joan to learn that in the family she is only one fourth of the unit, along with Pete and his wife and sister Jackie. And just as she is beginning to learn that she is not the whole world but only a fourth of it in her home, then her world will expand and she will be only one of twenty-five or so in the first grade. Again she will have to learn to submerge herself in the unity of a larger group. With increasing maturity, with a growing understanding of the larger unit and the spirit of co-operation within it, she will yell for her high school's football team, one of a thousand united in school spirit. After that, or after college, she will emerge into an even larger world. But to become a part of the whole in these ever expanding circles is harder. As we lose face-to-face group contacts, the invisible groups of which we are a part find most of us less and less concerned about them. *And yet the capacity to grow into concern for the larger and larger group, to identify oneself completely with it, is always a mark of growing maturity.*

I have lived in Vermont, and I have lived in New Hampshire. In these states, there is a smallness and a closeness, a togetherness of the people in a rather high degree of loyalty and oneness. We can journey across the state in half a day, from one end to the other in a few hours longer. But in New York State, where I have also lived, there is not that same sense of unity and togetherness. Buffalo is separated from Troy by an all-night train ride; New York City is almost a world of its own, apart from the rest of the state. New York's millions have less sense of kinship than New Hampshire's few score thousands. One could make a list of the expanding circles to which we owe allegiance: East Rochester, Rochester as a whole, New Hampshire, New England; and then you come to that almost frighteningly big entity, our country, and the kinship we bear to all Americans.

THERE ARE STILL A lot of people who can go no further than that. They have not grown beyond the concept of nation and nationalism to the idea, real as it is and effective force that it is in our own time, that we have what Wendell Willkie meant by the phrase, "One World." But we are growing into that idea. The fact of the United Nations is a visible symbol of the progress we are making toward thinking in terms of universal humanity, not simply of the neighbor within our shores alone. Twenty years ago or more, as most of us can remember, China and India were little more than big colored blotches on a map to which we sent missionaries. Now we follow day by day the progress of nine men flying to the United Nations from China as they land in London on their way; or read the words of Prime Minister Nehru to the all-India Congress; and even isolated Tibet, where so few white people have ever been even yet, comes into the international news. The world is growing toward recognition, which only a few relatively advanced great souls have had in earlier centuries, that we are one. It has been expressed in that great document which is the capstone of all the charters from Magna Charta on, the Universal Declaration of Human Rights. It is *human rights, universal* rights whose recognition marks the dawning of full maturity in the political world today.

But stop and think of our Christian heritage. Have we not been saying that we are beginning to put into structural and organic form that which our Christian faith has presented to us for these two thousand years? If you should be asked who was the most mature individual who ever lived, you could not name anyone other than Jesus. And Jesus dealt in universals, expressed for us two thousand years ago the ideal of unity upon this earth. "Thy Kingdom come," he said. He presented God as the Father of all mankind. He showed the Jew the Samaritan

as his good neighbor. He said, "Go ye into all the world." He ate with the wealthy and with the poor. Jesus envisioned a universal Kingdom of God with all his children united in love toward one another and toward their heavenly Father. And was it not the ultimate in an expanding concern, reaching into the outermost circle with compassion for all, which brought the sufferance of the cross in furtherance of the Kingdom and redemption for all mankind?

Yet here we are with our divided churches, our petty denominationalism which draws a line between one Christian and another. Any group of professing Christians who claim to have the exclusive Word of God vouchsafed to them alone are still in the stage of childishness which will not look beyond these small circles to the larger in Christian brotherhood. We are Methodists, and we are proud of many things in our heritage; but the reason we are proud of them is not that they are exclusively Methodist but that they are profoundly Christian. I am a spiritual heir of John Wesley, but I am also indebted to Jonathan Edwards, one of the greatest intellects this country has ever had and a father of the Congregationalists; and to George Fox, who began the Quaker movement, the Society of Friends; and to Dwight L. Moody, who was a Baptist; and even to Robert Ingersoll, the atheist, who stirred up thinking within a complacent Christianity. We are bound in Christ by ties which must be stronger than those of any one limited group. "We, being many, are one body in Christ."

We have talked this fall about our church: about the early church, about the church of the reformation, and we will be talking about the Methodist Church as the new year opens. Just now our preaching mission within our church is concerned with "The World Church Today." I suppose for the purposes of the four-year program in Methodism, The Advance for Christ and His Church, the schedule for the church-wide Preaching and Teaching Endeavor is a good one. But personally I have felt it unbalanced and wrongly emphasized for the fullest good of the total Christian program. The official outline lists "1. The Christian Church," with three months devoted to it, beginning late in September. But "2," is "The Methodist Church," with almost as long a period given to it, beginning in January.

I would like better an emphasis that gave us The Early Church, The Reformation Church, then The Methodist Church, and as a climax, The World Church Today. For Methodism is not the be-all and end-all of Christianity; it is only one segment of that "body of Christ" to which we belong. We should know it, for it is our spiritual home; but we should know it as subordinate to the universal Church of Christ toward which we are slowly but surely moving in the spirit of world-wide unity. It is not the climax; it is a movement in the prelude. For even when we have finally accomplished a re-union of what in Europe is called the Evangelical Churches, as opposed to the Orthodox and the Roman, there will still be many problems remaining.

It is more difficult to unite on a theological basis with Orthodoxy; but the Orthodox churches are a part of both the Federal Council of Churches of Christ in America and of the World Council of Churches. There is a reaching out of Rome toward the Orthodox churches also; and there is even a measure of growing co-operation in some areas between Roman Catholic and Protestant groups, as in the *Una Sancta* movement. Even Roman Catholic and Protestant differences merge into essential unity to be seen in our common Baptism (a Protestant baptism is accepted by the Roman church and a second baptism is not required; and likewise Protestants accept Catholic baptism) and in our common belief in Jesus Christ. "This unity," writes K. E. Skydsgaard of the University of Copenhagen (Man's Disorder and God's Design, I, 164) "is something which is bigger and stronger than all differences and contrasts, because it does not originate in something human but in God Himself." Yes, "we, being many, *are* one body in Christ." You may recall how on an August Sunday in 1948, our church bell joined its tones with the sound of bells in churches throughout the land and throughout many lands to proclaim the formal beginnings of the World Council of Churches, whose constituting Assembly was meeting in Amsterdam. That achievement is most remarkable when you consider that less than fifty years ago there had not been even one attempt to bring together a representative body of churchmen from all the world to think together on our common problems as Christians.

Yet, as you who have seen the Amsterdam film remember, there were gathered there people from India's Malabar Christian churches, from the ancient Coptic church in Africa, from Eastern Orthodox churches, from the "new" churches of China and India, from Scandinavia and from South America and from Australia and from America. There they sang together, they read the Scriptures in public worship together, they prayed together. And together they formed the World Council of Churches, which is slowly gathering momentum and which is one of the means for drawing ever closer the people of Christendom.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Luke 2:11, 12.

REPENTANCE!

Mary Dickerson Bangham

Not until I stood, one day last Fall,
Hands heavy with the purple weight of grapes
Did I understand;
Then it was that I prayed to the Husbandman:
"Lord God, forgive!
I have counted it far too small a thing
To be called a branch of *The Vine!*"

The National Council Of Churches Is Formed

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In Cleveland, Ohio, The National Council of the Churches of Christ in the United States of America came into being at 11 a. m. on Nov. 29th as a single co-operative agency of 29 denominations to advance the Christian cause at home and abroad.

Exactly on the hour, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and presiding officer at the opening plenary business session of the four-day convention, solemnly declared the new interdenominational organization officially constituted.

"Let us now dedicate it to the glory of God and to the service of mankind," he said, and nearly 4,000 delegates, alternates, consultants and visitors rose to their feet in the vast Cleveland Auditorium and united in a prayer of dedication. . . .

"And now," they intoned in unison, "as a fellowship of Christian churches, in the communion of saints, in love and good will toward all, in gratitude for the labors and sacrifices of our fathers, in loving remembrance of those who have finished their course, acknowledging that without us their work is not made perfect,

"We invoke the blessing of God upon this National Council of the Churches of Christ in the United States of America and dedicate the Council to his glory and the service of mankind, in the name of the Father, and of the Son and of the Holy Spirit."

A fervent "Amen" blended with the strains of the organ as the music proceeded to a crescendo leading into the Doxology . . . "Praise God, from whom all blessings flow. . . ."

PAGEANTRY, COLOR AND symbols probably unequalled in the history of American Protestantism marked the impressive ceremony of constituting the National Council by the 25 Protestant and four Eastern Orthodox communions represented in the eight major interdenominational agencies merged in the new organization.

Concern over the gravity of the international situation cast a damper on any jubilation that might have been shown in less troubled times.

Delegates and visitors alike were of serious and sober mien; although all were quietly gratified that the years-long dream of a single co-operative agency of the churches had at last been brought to fruition.

As the service got under way, four trumpeters sounded a fanfare to signal the entrance of a procession of nearly 500 clergy and laymen, most of them garbed in ecclesiastical vestments of many colors.

A robed cross-bearer led the procession down the auditorium's central aisle toward tables forming a cross in front of the stage. He was followed by a blue and white robed male choir from Christ Church of Shaker Heights, Ohio. Then came two altar boys carrying the American and Christian flags, followed by the maroon-robed women's choir of Schauffler College in Cleveland.

The color theme of white, blue and maroon was carried out in the auditorium itself. The tables at the front of the hall were covered in white, those at the side in red, and those at the rear in blue.

Flags of the United Nations members formed a colorful backdrop to the simple altar on the platform. The U.N. flag, American flag and Christian flag were grouped together at various points from the balcony rail, and the balcony was draped in blue and gold, with the insignia of the National Council superimposed on the hangings.

HIGH ABOVE THE stage, huge letters of glittering silver proclaimed the general theme of the convention, "This Nation Under God."

As the choirs formed in front of the stage, a seminary student carried a large open Bible to the altar. He was followed into the hall by the representatives of the 29 communions constituting the new council.

Next came the representatives of the eight merging agencies, the state, county and city councils of churches, local church officials, and members of the Planning Committee for the National Council.

The procession ended with the entrance of the voting delegations, each group preceded by a standard bearer carrying a white banner which bore the National Council insignia and the denomination's name. Delegates moved to their assigned places at the tables as the gathering sang, "The Church's One Foundation."

At the close of the hymn, Dr. Hermann N. Morse, secretary and acting chairman of the Planning Committee for the National Council, read the official call for the convention.

In a special action suggested by Dr. Morse, the delegates unanimously elected Dr. Luther A. Weigle as honorary chairman of the convention. It was announced that Dr. Weigle, dean emeritus of Yale Divinity School, and chairman of the Planning Committee which brought the National Council into existence, could not be present because of illness.

THE PRESIDING OFFICER, Dr. Fry, then asked the delegates to "declare that your communions have approved the formation of the National Council of the Churches of Christ in the United States of America and have agreed to become members thereof, and do now authorize your representatives to sign the official documents."

Replying in unison, the delegations declared, "We do."

Dr. Fry then called upon the representatives of the various communions to come forward to the center of the stage and affix their names to the official documents.

One by one, presidents or other officers of the church bodies signed the documents for the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, American Baptist Convention, Church of the Brethren, Colored Methodist Episcopal Church, Congregational Christian Churches, Danish Evangelical Luth-

(Continued on Page 13)

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Third Week In Advent

(GAL. 6: 1-10 JOHN 3: 11-21)

The letter to the Galatians is a direct appeal for personal responsibility. With a refreshing daring toward a dogma that is practical, Paul categorically says, "But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

In the midst of the military disaster and the fears that all of Korea may be lost, it is well for churchmen to reconsider this dogma of blessed personal responsibility. It has been an easy habit for most of us to rejoice in what other people have done for us and to proceed in many matters as though their eventual solution would be cared for by someone else. The work of God in the life of mankind is delegated to the child of God who seeks to know and to do the will of his Heavenly Father.

The second lesson is the classic estimate which John makes concerning the reality of Christ. To say John 3:16 over and over again as most churchmen do, is not sufficient: the 17th verse is a literal shout to our dark and confused world: "For God sent not his son into the world to condemn the world, but that the world through him might be saved." Then in the closing verse of the lesson, John's dogmatism is pointed quite specifically when he says, "And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."

In this Advent season when religionists are contemplating light, all of us must contemplate the way in which we have accepted darkness as a kind of permanent habit. We have become used to the idea of war and within its ideology we have justified it; we have become used to mass thinking and expediency and have worked out rather comfortable rationalizations for these darknesses. There is a biting challenge in the truth which John has stated: "This is the condemnation, that light is come into the world, and men loved darkness rather than light. . . ."

The Religious Liberty Issue

Last week Boston's Roman Catholic Archbishop Richard J. Cushing delivered another of his talks on the merits of Franco. It was quite a speech: he said that for the past 20 years, Spain has been Europe's most successful nation in restraining Communism, and he scored the United States for its coldness to Franco while showing friendship to Tito. Following Archbishop Cushing's address to the officers of the Holy Name Societies in his diocese, the audience passed a resolution condemning American aid to Yugoslavia.

This poses a problem which is not new, but which is difficult for churchmen to consider wisely in the light of national and international tension. The Archbishop seems to be completely unaware of, or at least unconcerned by, the fascism of Franco; he seems to have no care about the established lack of religious freedom in Spain. Spain, he says, is "the one nation in Europe which has been resisting Communism." It apparently does not matter to the prelate how that resistance has been carried out.

Yugoslavia, on the other hand, has allowed far more religious freedom than any totalitarian nation in the world. Its concept of freedom is far less than we of the democracies want, but it has demonstrated an independence from the Kremlin that has been reassuring to all thinking people. Yugoslavia has succeeded in splitting Russia's block in Eastern Europe and, at the same time, has demonstrated a fearlessness in opposing the Kremlin that has been phenomenal. We wish that Franco might have been brave enough to oppose Hitler.

The central point to be considered here is that

which concerns democracy as an alternative to both Communism and Fascism. How can we say that Franco Spain is a success when there is no such thing as liberty within its borders? How can we save democracy by becoming fascists, or by becoming Communists?

It is not wise for churchmen to align themselves with governments. We are devoted to the spiritual life of mankind and must work side by side with governments, but our mission is a separate one in service to the very same people served by government. The impact of Christian ethics in the life of the world must be real, but it must be within the framework of the church and not subjected to the state. We must work as individual citizens to see to it that religious freedom is guaranteed by the state, and to perpetuate the deepening of spiritual life in the world so that political powers will be reflections of justice and mercy. Surely we cannot accept Archbishop Cushing's proposal to oppose communism by becoming fascists; we will oppose both communism and fascism because they deny man's God-given dignity and resultant freedom.

Northeastern Slump

If during the last "quarter" the Methodists of the Northeastern Jurisdiction had not decreased their giving to World Service, there would not have been a $75,000 drop in the total giving of the church. Northeastern Methodists, for the first time since the unification of Methodism, dropped $77,000 in their gifts to support their existing home and foreign mission projects.

We hope that there is no relation between this drop in giving and the rather amazing report that in Northeastern United States we now have one television set for every three homes. As a nation we have spent $2 billions in 1950 for television sets and more than half of those sets are in this section of America.

We don't like these regional comparisions in Methodist circles and ZIONS HERALD is still quite thoroughly opposed to the sectionalism that has come into Methodism as a result of the jurisdictional system adopted at the time of unification. But if we cite jurisdictionalism in spanking ourselves, it may be that we can be forgiven. Clearly this is a case where we must spank ourselves. The slump in World Service giving is our fault. We cannot claim that we do not have enough money in our pockets for we have had enough money to buy at least $1 billion dollars worth of television sets. We have had enough money to build more houses, buy cars, and get just about every product that modern man can build. The fact is, however, that we "slumped" in supporting the frontiers of our Christian mission to this very sick world.

Is this slump an indication of what we think of the urgency of the Christian message to modern man? Let us be humbled and ashamed because of our failure in supporting World Service and let us resolve now to make up the deficit and then increase our giving. This is not the moment to indicate that we are indifferent to our world mission!

Christian Infiltration

The New York Herald Tribune has been running an excellent series on how the Communist Party organizes its work through existing political and social groups. The rules for procedure are worthy of consideration: (1) be ready to join groups instituted by others; (2) concentrate on the specific issues which concern the group; (3) work the program co-operatively; (4) don't hog the leadership; (5) be willing to learn from the experience of others in the group; (6) never be "I told you so" wiseacres; (7) expose false leaders not by name-calling, but rather by showing up their actions in relation to the issues.

If this is the strategy of the Communist as he seeks to infiltrate the multitude of organizations in American life, why could it not also be the strategy of the Christian witness? The Communists have been advised to "work on the local level," and here too is a suggestion that should be considered by the churchman.

With unashamed admiration for the organization of the National Council of Churches we still say that the work of the Christian gospel as a realistic force for salvation must be on the local and specific level. Pronouncements from the National Council will be utterly meaningless unless they are the reflection of our individual churchmen. Let us thank the Communist Party for giving us some practical suggestions on how to go about the task that lies before us.

The Christian gospel can penetrate any iron curtain or ideological barrier. If we had as much devotion to Christianity on a per capita ratio as have the Communists to their philosophy, we could see the reality of Christ's admonition, "Overcome evil with good." The action program for modern Christians is evangelism and its method is as exacting and as specific as that described by the Communist Party.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For December 24th.

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WHAT DOES THE BIRTH OF JESUS MEAN TO ME ?
LUKE 2:8-20.

The question which carries the title of this Christmas lesson is highly personal and should cause some heart-searching and private research into the deepest crannies of our lives. Just what does the birth of Jesus Christ into a tiny country nineteen and one-half centuries ago mean to me in the closing days of 1950?

We might measure the untold benefits of Christianity to the world and admit that we have all shared them. This would not answer the question before us. Historians can measure the matchless values of Christianity to the world during all the long years of the past. Men of the world may assess the weight of Christian influences at work in the world today. Each one of us must add our own testimony to the meaning of Christ's birth to us.

In a world which measures time by the birthday of Jesus, it is today 1950 A.D., Anno Domini, which being translated is "— In the year of our Lord." The long ages before the birthday of Jesus we call B.C., Before Christ. What a date line that was and is for the world.

It is still B.C. in many parts of the world today. There are places where there is no Jesus Christ nor Christian influence at work. Millions of people have never heard the name of Jesus and they live under stark, unrelieved, non-Christian conditions. To them there is no Christmas nor Christian spirit abroad. It is too obvious to more than mention that there are many spots in so-called Christian areas where Jesus is not more than a name used in blasphemy and in casual comment.

It is B.C. in many lives today. Jesus has not been born into lives which are ruled by non-Christian influence and forces. The dark shadows of paganism lie over the lives dated B.C. All the good Christian influences around them will not bring Jesus to being in their lives without a conscious acceptance of the life and teachings and spirit of Jesus as a personal commitment or what has been called a new birth.

"On Earth Peace"

What a Christmas season this one is. The world is facing a crisis which tops all others mankind has experienced. Never before on such a broad scale has Christianity been tested and tried by such blazing fires as the ones which today rage throughout the world.

Vast hordes of people are living under the brutal and withering influence of the crass materialism of totalitarian states. So bad has even this threat become that a leader of Korean free people has just said that his people would prefer to perish by atomic bombs than become slaves to Communism. Swaggering, bitter, world Communist leaders regard Christian missionaries as the tools and agents of what they call "Western war-mongering imperialists."

The threat of a world war looms over our fair land and over cities burned by bombs of a recent war.

What can we say about peace on earth in such a world? We can say with ample reason that we are closer to peace on earth today than ever before since the first cave man bashed in the head of his enemy with a war club. This is not mere wishful thinking. The framework of a society of law and order on an international scale has been set up. We are now witnessing the birth, painful and frightful as it seems, of a new world order. It is hard to believe that hope for peace can be held out under such terrible conditions as those we face today.

Let us go back to the birthday of our Lord and look at the world into which he was born. To the little group around the manger in which Jesus was born the hope of peace must have seemed dim and flickering. They were living behind the Roman curtain and it was not a peaceful world which Rome ruled. The world into which Jesus was born was rough and bitter, and there were few liberties allowed to even the most favored citizens of that terrible empire. What became of the early Christians? Their blood became the seed of the Christian church and the civilization we are trying to save.

Faithless Christians

There is a faithless type of Christian lurking around every Christian group today which spreads fear and gloom.

The real trouble lies in our sense of values. We are trying to save the wrong things. There is a grave question as to whether even our ways of material salvation are valid. If we have weapons we fear to use because of their terrible powers of devastation, why do we trust them for our own salvation? How long are we going to keep on playing hide and seek with our souls and refuse to lay hold of the spiritual powers which are ours for the asking?

We had better stop trying to save Christianity by the might of power politics. Why do we add up all of our creature comforts and call them Christianity? They are the necessities of physical life and can be defended by armies and navies and air fleets as material necessities. But the man whose birthday marked the division of time had no place to call his home, made his missionary journeys on foot and died on a cross for his convictions. This earth was meant to be the home of free people. Some of the things to which we cling are not worth defending with the life blood of brave men. Only spiritual values are worth either dying or living for.

At this hour, the world can be saved by a very few great men and women who will dare to lay hold of the mighty power of God in Christ and lead the harassed world into the kind of peace on earth announced by the angels on the Judean hills. It can be done by a very few leaders who have what it takes to do it on a grand scale. Meanwhile we may have to wallow in our fears until God clears off the ground and finds a prophet or daring leader who will speak peace to the troubled hearts of men.

Cleveland Aspects

WALTER L. NATHAN

Nov. 28, 1950—A huge cross formed by red lights in the windows of fifteen stories of the imposing Terminal Building in Cleveland, Ohio, greeted the delegates and visitors to the Founding Convention of the National Council of Churches of Christ in the United States of America. It stood out like a beacon in the darkness of the night sky, a mute and yet eloquent symbol of higher concerns and more enduring challenge than the snowstorm which had crippled the city and made traffic conditions hazardous, or even the anxieties and fears that swept over all of us with the news of the tragic developments in Korea.

Nearly 4,000 men and women had braved the elements to assemble in the evening for a Service of Praise and Thanksgiving in the vast auditorium. Earlier in the day the Federal Council, soon to merge with seven interdenominational agencies into the new National Council, had held its closing meetings. Besides honoring John Foster Dulles for his Christian statesmanship and devoted service, and electing Bishop John S. Stamm of the Evangelical United Brethren Church to head the Federal Council for the winding-up period required, these meetings heard a number of outstanding speakers. Mrs. Henry Sloane Coffin, widow of the former president of Union Theological Seminary, struck a note in her address which was to recur throughout the entire convention: the significant contributions made by Christian laymen and lay women to the cause of Protestant unity. "It is laymen and lay women who should have both the freedom of mind and the breadth of vision to insist on the things that matter," she said. "Experts see the difficulties too readily. If the lay members of the churches come together in every way they can, they will build up a 'comity' that will bring a miracle to pass."

IT WOULD BE DIFFICULT to state exactly, at this time, how many of the voting and visiting delegates present at the Cleveland Convention were laymen and women, but it was obvious that they formed a large part of the gathering. Thus, from the outset, this meeting became one of joint endeavor, not merely an ecclesiastical body of members of the ministry. The result was a most happy one, for out of the deliberations of both groups there rose a truly representative voice, the voice of a Protestantism clearly and unmistakably on its way towards greater organic unity.

The choir of Cleveland's Epworth-Euclid Methodist Church thrilled all those who had come to the service with their beautifully spiritual presentation of the anthems. Bishop Frank W. Sterrett of the Protestant Episcopal Church, Bishop John A. Gregg of the African Methodist Episcopal Church — the first of several members of the Negro race to share in the honors of leading the worship services — and representatives of the Augustana Lutheran Church and the Presbyterian Church joined in prayers and the reading of the Scripture. We Methodists in the audience were happy to listen to our own Ralph W. Sockman deliver the sermon, inspiring in its depth of thought and, as usual with Dr. Sockman, felicitous in the coining of memorable slogans. "Never since the first century have conditions been so ripe for a new Apostolic Age," Dr. Sockman said. "The dangers which threaten the world, the longings for peace and brotherhood in the hearts of common men, the visions of unity caught by church leaders, all furnish a striking parallel to the conditions confronting Christ's first disciples. If one million out of the thirty-one million church members represented in this Council became fired with the passion of the apostles, a new Book of Acts would be written."

IT WAS A WORTHY overture to the earnest and solemn hours of discussion, action, and contemplation that were to follow. The large letters: "This Nation Under God" above the altar, the colorful flags of the United Nations to the right and left on the platform, the throng of men and women on the floor of the auditorium and in the galleries, remained from day to day as the backdrop for an expression of a common purpose, a shared dedication and a mutual trust that raised in all of us new hope for the future of Protestantism.

Nov. 29. — The weather is beginning to clear. Thanks to a herculean effort on the part of the city administration, the main thoroughfares are getting free of the masses of snow, the like of which the oldest Clevelanders could not remember. Conditions were bad enough, however, to keep many visitors away from the impressive ceremony of the formal act of constituting the Council. Thus the galleries were only partly filled, in the main by visiting delegates from all over the U.S., when Dr. Hermann N. Morse of the Presbyterian Church, the distinguished secretary and acting chairman of the planning committee, read the call for the meeting and speedily conducted the necessary formalities leading up to the signing of the Council's constitution by representatives of the twenty-nine denominations and communions, and eight merging agencies. The voting members of the Council's General Assembly had entered the hall in a colorful procession, and taken their seats at long tables decked in red, those in the center — in white — forming a large cross. Fraternal delegates, and staff members of the merging agencies, were seated at tables covered with blue cloth. The entire setting was one of dignity and solemnity without undue pomp.

ONE AFTER ANOTHER the churchmen stepped forward to affix their names on behalf of their denominations to the document constituting the National Council: and with this visible sign of unity Protestant and Orthodox churches numbering more than thirty-two million members placed their stamp of approval on the work of the devoted men and women who for ten years had labored to bring this Council into being. The presiding officer, Dr. Franklin Clark Fry of the United Lutheran Church in America, then declared the National Council

officially constituted. "Let us now dedicate it to the glory of God and to the service of mankind," he concluded.

The afternoon sessions were given to the initial meetings of the four great divisions of the new Council for purposes of organization: the Division of Home Missions, the Division of Foreign Missions, the Division of Christian Education, and the Division of Christian Life and Work. At a parallel session for the visiting delegates, Dr. Edwin T. Dahlberg, minister of Delmar Baptist Church, St. Louis, spoke about the primary importance of the local church. It was good to hear him reaffirm: "The ecumenical movement will be effective only in so far as it functions on the village and small town level, and gives a high place to the pastors and laymen of the local churches." For in any large interdenominational gathering of church leaders it is easy to be carried away by numbers and the aura of authority surrounding the delegates, yet clearly nothing whatever will result from "official" pronouncements unless they become part of the life of each individual local church.

THE NATIONAL COUNCIL, as it is now constituted, is not the national organization of local and state councils, but the co-operative agency for the member denominations. However, local and state councils will be represented on the General Board by ten members and ten alternates. Some of us might wish to see a larger influence of these bodies because they have so often brought together, on a local level, churches whose national organizations may or may not be members of the National Council. They have shown the possibility of a larger unity than that which the National Council until now has been able to achieve. The future development alone will tell which of the two approaches is the more effective one.

The evening session of the convention stood under the impact of Dean Acheson's speech, delivered as a radio address over a nation-wide hookup. Everyone was fully aware of the sudden crisis in Korea, and Mr. Acheson's measured and dignified speech was listened to with the utmost attention.

After the end of this service the press was given an opportunity to interview several of the leading statesmen of the Protestant churches: Bishop Sherrill of the Episcopal Church, Bishop G. Bromley Oxnam of The Methodist Church, Dr. O. Frederick Nolde, dean of the Graduate School of the Lutheran Theological Seminary at Philadelphia and director of the commission of the churches on international affairs, Dr. Hugh I. Evans of the Presbyterian Church, and Dr. Edward H. Pruden, president of the American Baptist Convention (and minister of President Truman's church in Washington, D. C.). A lively discussion ensued, turning mainly around the tremendous problem of whether or not the atomic bomb can be considered a weapon to be used by a Christian nation. It became obvious that in the opinion of these men only the convinced pacifist can give a clear-cut answer; for those of us who do not share this conviction it is a dreadful and harrassing problem. Bishop Oxnam stated it most clearly when he said: "We may be wrong in using evil means to combat evil. This is a complex question and there is no easy answer."

One answer, however, was presented in the form of a report entitled "The Christian Conscience and Weapons of Mass Destruction," presented by a commission of the Federal Council appointed to study the moral implications of obliteration bombing and use of weapons of mass destructions. It was headed by Bishop Angus Dun of the Protestant Episcopal Church, and among its members were Dr. Arthur S. Compton of St. Louis and Mr. William Waymack of Des Moines, both of whom had been conspicuously connected with the atomic bomb.

THIS REPORT IS worthy of the most thorough study by every Christian man and woman in our nation. It is honest, sincere, and realistic. It does not offer a ready-made solution, for "the only real escape from these evils of war is the prevention of war," not the outlawing of any particular weapon. Therefore, the report emphasizes, our striving for reconciliation "must accompany and even speak louder than our resolve to be strong."

Nov. 30. — Dr. Nolde's address: "A Christian View of the International Crisis," delivered before a rapt audience at the evening session, gave the entire convention its spark. Far more outspoken than he had been at the press conference, Dr. Nolde came to conclusions similar to those laid down in the above mentioned report. He made it crystal clear: we must guard against self-righteousness and hatred which give impulse to the monstrosity of a holy war or a preventive war. He demanded from the responsible leaders of our nation's policies action in strict accord with the decisions of the United Nations. "At all times we must indicate our willingness to beat swords into plowshares at any moment when reconciliation has reached the point of providing convincing evidence that aggression need no longer be feared."

Dr. Nolde warned against the prejudice which refuses to acknowledge that rarely if ever is one party to a dispute entirely right and the other party entirely wrong; against impatience in seeking a sound conclusion of the world's present plight; against failure to assist the common man in countries such as Korea. The benefits of the land reforms which were effected in North Korea must be conserved. "The program of economic assistance to under-developed areas of Africa, Asia and the Far East is the only just and effective answer to the upsurging demand for independence and for an acceptable standard of living. Equally important is the universal observation of human rights and fundamental freedoms."

It was a speech designed to kindle a new faith in a Christian solution of the present world crisis.

Dec. 1. — The convention unanimously voted to present copies of Dr. Nolde's electrifying address to the President of the United States, the Secretary of State and the members of Congress, as the voice of American Protestantism in this hour of danger.

Dr. Stassen's address at the morning session, "The Laity and the National Council," was remarkable by his statement against our carrying atomic warfare to the people of China, and his suggestion that the United Nations should promptly change its directions to General MacArthur and should issue new directions for him to withdraw his land

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A Message To Methodists In All Lands

Adopted by the Commission on World Peace of The Methodist Church in Annual Session, Chicago, Illinois, November 16-17, 1950

The millions of members of The Methodist Church live in many different lands but we are parts of one universal Christian household of faith. Together we must seek to discover and interpret the will of One God for all men and help to make the kingdom of this world become the united nations of our Lord.

As Christians we must keep before the public mind in all nations the fact that the application of Christ's gospel will bring a new day, a new humanity more skilled to work together, and a new world in which men will have land and labor and liberty of speech and action. Christianity is the antidote to atheism.

In highest loyalty to his own country each Methodist holds responsibility for doing his best to save all nations from destructive war. To encourage international peace and understanding:

We must emphasize the gospel of Christ as the hope of personal and international peace. The disorder of the world results from man's misdoing for which Christianity has the cure.

We must forsake the worship of jingoist national gods and worship the universal God of our Lord Jesus Christ.

We must show our good will by helping feed the world's hungry people. Surplus food in our nation can be shared with other more needy people to the good of all.

We must keep open the lines of communication between peoples. The hysteria of fear must not lead us to close our gates or our minds against the people from other lands.

We must help displaced persons to find homes and a new opportunity.

We must pray for one another in Christian love, and by personal witness seek to build up a spirit of mutual trust and determined action for peace through world brotherhood.

War Is Not Inevitable

We reaffirm the conviction, stated not only by church pronouncements but also by President Truman in his recent address before the United Nations, that war is not inevitable. The worst thing that could happen in the present crisis among the nations would be for a nation or nations to surrender to fear and launch a so-called "preventive" war. We rejoice that responsible statesmen recognize this fact, and we call on our people to support this stand by holding steady in good will and faith.

Peace Is Not Inevitable

Yet neither is peace inevitable, and its cost is patient, continuous effort at international co-operation. Our best political hope of peace lies in the United Nations. We rejoice in its increased prestige and influence. There is emerging from it a larger vision of the total interests of mankind. In spite of obstacles, freedom of presentation and discussion still abides in its assembly and councils. Long before it took action to resist aggression in Korea, it had proved its usefulness for peacemaking in such troubled areas as Palestine, Kashmir, and Indonesia, and had taken large steps forward through its Universal Declaration of Human Rights and the work of such agencies as UNESCO, the World Health Organization, and the Food and Agriculture Organization. It has created a center in which the official leaders of international affairs in sixty nations can meet for the presentation, analysis, and discussion of problematical issues, and it provides the political structure through which peace can come to the world. Furthermore, both the actual efficacy and the possibility of strengthening the United Nations have been demonstrated in several crucial areas.

In spite of tensions within the United Nations, we believe that it must be kept united. We reject the proposal frequently made, that the world should be split politically, as it now is ideologically, into two blocs. Regardless of the difficulties which may be encountered in arriving at agreements or in securing unanimity, the United Nations should be maintained for *all* nations. We believe that nations which have made application for admission, Bulgaria, Hungary, Roumania, Albania, Mongolian People's Republic, Jordan, Portugal, Ireland, Italy, Austria, Finland, Ceylon, Korea, Nepal, and Spain should at once be admitted.

Korea

The United Nations, by an overwhelming vote, determined to support the use of armed forces in Korea against what it deemed to be aggression. We counsel our people in all nations to urge their respective governments to support policies which keep the use of armed action at a minimum, if it cannot be abolished altogether. Without condoning the unjustifiable nature of the attack by Communist forces which has precipitated the tragic situation in Korea, we believe it to be part of a long sequence of events in which self-interest rather than international concern has governed the policies of nations. Among these are commitments made at Yalta, the artificial division of Korea at the 38th parallel, equivocation in foreign policy, and an attitude among Western nations which has had too little concern for the economic health and security of the hungry peoples of the Orient.

We believe that adequate and immediate measures should be taken for the relief of the Korean people, now tragically suffering as victims of the "cold war" between great powers, and that there should be large expenditures of both public and private funds for the reconstruction and rehabilitation of this shattered country. After the fighting ceases, a unified Korea should be assured of her

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Library of the
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ZIONS HERALD 125 YEARS AGO

December 14, 1825

RELIGION IN RUSSIA — We have several times alluded to an unfavorable change in the Russian policy, by which the Scottish missionaries with a single exception had been driven from the dominions of the Autocrat; but we learn from the last English magazines that the evil is still more extensive — that the operations of the Russian Bible Society, which had been greatly extended and had created great expectations for the result of their influence, have been nearly paralyzed, and that the Scottish missionaries are not the only ones who have been compelled to leave their stations.

* * * * * *

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

* * * * * *

The way to bring ourselves with ease to a contempt of the world, is to think daily of leaving it.

* * * * * *

When Socrates was told by a friend, that the judges had sentenced him to death, he replied, And hath not nature, passed the same sentence upon them?

Malik Hits Missionaries

Lake Success, N.Y. (RNS) — American missionaries in China were the subject of a brief exchange between United States and Russian delegates at a United Nations Security Council session here.

In the course of the council debate over aggression in Formosa and Korea, Warren R. Austin, American delegate, pointed to this country's medical and educational missions in China as evidences of "the friendship of the American people for the Chinese people."

The reference brought a sharp reply from Soviet Deputy Foreign Minister Jacob A. Malik, who in the following day's debate said: "We all know that missionaries have always been a weapon of aggression and that they have served to promote the conquests of the ruling circles and to enslave peoples who were a source of income."

Mr. Malik declared that missionaries fostered the same aims as those furthered by the "notorious Stimson doctrine" of nonrecognition of the Japanese conquest of Manchuria: "to promote the enslavement of China by American imperialism." He told the council that "missionaries have always been followed by traders and soldiers."

In his address Mr. Austin had stated that "American medical work, which was begun in 1853, is today an integral part of the daily life" of China. "American medical missions," he said, "have supported 203 hospitals, 82 nursing schools, and a number of other medical institutions, such as schools for the training of midwives."

Mr. Austin went on to say that American contributions have been "a major source of support" for 320 orphanages maintained by the Roman Catholic Church, and that one-eighth of all the college graduates in China have received education at one or more of the 13 colleges established by American Protestant missions.

"The names of these institutions and the benevolent character of their work," Mr. Austin asserted, "is well known." He added that at least 15,000 Chinese students received their college degrees from American-supported institutions in that country, and that another 10,000 have received their college education in the United States.

"Moreover," he said, "it is estimated that over 250,000 Chinese students have graduated from primary and middle schools maintained in China with American funds. Thousands upon thousands of Chinese and Americans share a community of experience that cannot be erased by evil propaganda."

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Greek Evangelicals Fined

Athens (RNS) — Five members of the Greek Evangelical Church were fined 30,000 drachmas ($2) each by the Alexandroupolis court for allegedly disturbing the peace in the Thracian village of Agnandia.

The disturbance occurred recently when an anti-Protestant sermon by a Greek Orthodox priest brought the village population to the verge of a religious riot.

The executive committee of the Greek Evangelical Church was expected to protest to the Synod of the Orthodox Church in Greece and the Ministry of Cults against the sentences.

Evidence given at the trial by the Rev. Philotheos Zicas, moderator of the Evangelical Synod of northern Greece, alleged that the person responsible for breaking the peace was Archimandrite Andreas Halkiopoulos, who preached the anti-Protestant sermon.

Mr. Zicas declared that the Orthodox clergyman had the bell of the local Orthodox church rung to muster the villagers for his sermon.

M.Y.F. Program Planning Manual

Edith M. Jordan

In the new "M.Y.F. Local Church Program Planning" manual written by the Rev. Miller C. Lovett, we find just the kind of help for which youth leaders have been asking. It is written for youth themselves, and will be useful to all senior-older youth officers and their adult counsellors. The booklet is convenient in size, and cleverly illustrated. It sets forth in clear and concise form a practical outline which has been developed by Mr. Miller over a period of years with local church officers, district and conference leaders. Mr. Miller is the New England Conference director of youth work, and pastor of the Medford Hillside Methodist Church, Medford, Mass. He writes out of experience.

Quoting from the introduction to the manual: "This manual has been produced on an experimental basis as a result of many requests for this type of material. It is published as a project of the Conference Youth Councils of the New England, New England Southern, Maine and New Hampshire Conferences of The Methodist Church."

Taking the position that our greatest concern is to help youth in our churches to live more Christian lives, and not merely to build a good M.Y.F. organization, the booklet is based on the philosophy that we must help young people discover the points of

great need in their effort to live as Christians, and then build a program and organization that will help them meet those needs.

Nine steps are suggested in planning the local church M.Y.F. program, and these may be used effectively by any discussion leader, with a small or large group. Beginning with a discussion of the general purposes of the M.Y.F., the next step is an analysis of the specific objectives of a local M.Y.F.; then comes the question "What areas should be included in the program to help us achieve these objectives?" Other steps are the actual choosing of the subjects for a year's program, a study of source material, and the detailed working out of a unit or series of sessions on one theme. How commissions and committees work in putting the program together in the council is another important step. This is followed by an outline of how to work out a discussion, and several pages are given to the technique of the discussion methed, which is so little understood by most people. The final steps covered the question "What organization is needed to get this job done," and indicate the various projects which our General Board of Education Youth Department provides for the assistance of local churches.

It is hoped that this manual will be used in a series of planning meetings for youth groups and councils, for week-end training conferences, and at youth institutes throughout the Boston Area.

The manual may be purchased *over-the counter* at the Cokesbury Book Store, 577 Boylston St., Boston, Mass., price 40 cents. Mail orders should be sent to Miss Barbara Tait, 105 Prospect St., Athol, Mass. If ordering by mail, add to the cost of 40 cents seven cents mailing expense, and send cash with order.

National Council Of Churches Is Formed

(Continued from Page 5)

eran Church, Disciples of Christ. Also, Evangelical and Reformed Church, Evangelical United Brethren, Evangelical Unity of Czech Moravian Brethren in North America, Friends — Five Years Meeting, Friends of Philadelphia and Vicinity, The Methodist Church, Moravian Church of the North and South Provinces, Augustana Lutheran Church.

Also, National Baptist Convention, U.S.A., Inc., National Baptist Convention of America, Presbyterian Church in the U.S., Presbyterian Church in the U.S.A., Protestant Episcopal Church, Reformed Church in America, Roumanian Orthodox Episcopate of America, Russian Orthodox Church in America, Seventh Day Baptists General Conference, Syrian Antiochian Orthodox Church, Ukrainian Orthodox Church of America, United Lutheran Church in America, and United Presbyterian Church of North America.

These bodies have a combined membership of nearly 32,000,000.

After all had signed, Dr. Fry pronounced the act of constitution, the prayer of dedication was said, and the Doxology was sung.

Then representatives of the merging interdenominational agencies gave Dr. Fry official documents indicating that they are now "united in this new organization of co-operative Christianity."

Taking part in this demonstration of new allegiance by the agencies were the leaders of the Federal Council of Churches, the Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the U.S. and Canada, National Protestant Council on Higher Education, United Council of Church Women, and the United Stewardship Council.

Dr. Hugh Chamberlin Burr of Rochester, N.Y., president of the Association of Council Secretaries, led the gathering in a prayer of "consecration to new tasks," asking God to "lead us into new experiences of unity, new paths of service and new areas of victory. . . ."

Singing of the hymn, "God of Grace and God of Glory," closed the ceremony, after which delegates launched immediately into the consideration of the numerous details of business necessary to complete the formal organization of the National Council.

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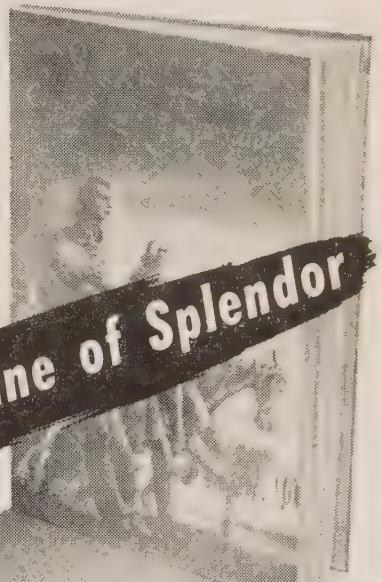

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United Church Called Possible

CLEVELAND (RNS) — A united Protestant church is possible if church-goers will "sacrifice and surrender" many of their individual differences and denominational attitudes, in the opinion of Bishop Ivan Lee Holt, resident in the St. Louis Area of The Methodist Church.

Speaking at the final session of the Federal Council of Churches here, Bishop Holt, a former president of the agency, discussed the various movements toward Christian union.

He referred to the proposal for a federal union of churches, advocated by Dr. E. Stanley Jones and others, but said such a plan does not go far enough. The federal union plan, he contended, would set up a kind of co-operative agency that would be a competitor of the new National Council of Churches constituted here.

Bishop Holt described as "the most hopeful proposal now," a plan drafted by the Conference on Church Union. This group, which Bishop Holt heads, held its initial meeting last year in Greenwich, Conn., and will meet again in Cincinnati, Ohio, Jan. 23-24, 1951.

Terming the conference's plan "the first real blueprint that has been drawn in 50 years of conversation," Bishop Holt said that it "includes some features of each of the great church polities and it proposes a form of union which would give us a great Protestant Church."

Cleveland Aspects

(Continued from Page 10)

forces to a point where a firm front can be established with minimum casualties. In the afternoon, Mrs. Douglas Horton, former president of Wellesley College and former commander of the "Waves," outlined the responsibility of the church in public affairs in lucid and warm-hearted words.

Once again a robed procession entered the auditorium, this time led by the newly elected president of the National Council, the Rt. Rev. Henry Knox Sherrill, formerly bishop of the Massachusetts Diocese, now presiding bishop of the Protestant Episcopal Church. With him on the platform were the 11 other general officers.

The sermon was delivered by the Rev. Dr. Eugene C. Blake, pastor of the Pasadena (Cal.) Presbyterian Church. He, too, stressed the vital need for an implication of the advance towards greater Protestant unity.

Finally, the new president rose for his concluding message. He faced the hard fact that Christianity, while recognized in a conventional sense, has had too little influence on men, nations, and institutions.

"We need constantly the rebirth of conviction." "Laissez-faire" Christianity is not enough. Nor are large generalities of any help whatever: the relationship to God in Christ cannot be second-hand, but must be living and personal. "The real problem which confronts the churches is not the strength of the enemy without but the quality of the spiritual life within." The churches cannot be simply a reflection of the prejudices, opinions and standards of contemporary society, Dr. Sherrill declared, for the church has the task of being the light of the world, and must view life in so far as this is possible within the limits of humanity from the point of view of the eternal. And he closed with the words: "Together we shall move forward with renewed resolve and great hope in the building of a Christian America in a Christian world."

Postscript: Looking back on these four historic days for American Protestantism, a few things stand out most clearly. First, the fraternal spirit among the delegates, voting or merely "visiting." There was no insistence on rank or prestige. It did not make any difference whether one's church was large or small, liturgical or non-liturgical. The Negro churches were throughout respected as equals. Then preparation of the program, the arrangement of meetings and worship services, the handling of the largest body of press representatives (both from the secular and the religious press) ever to attend a Protestant gathering, were faultless or, indeed, exemplary. In every respect the members of the planning committee and of the convention staff had done and were doing a superb job. The musical offerings by the Cleveland Philharmonic Orchestra, the Messiah Chorus and other Cleveland organizations and the Oberlin College A Capella Chorus lent beauty and inspiration to the services of worship. There were no unnecessary debates, no endless "resolutions" (instead, a single "Message" was adopted); no one made speeches simply to be heard.

What this observer missed was a clear call to the many Protestant groups still outside the Council, to join their endeavors to those of the member churches. Unless we are watchful the Council may develop an attitude of: "We have the largest numbers — if you don't want to come along with us you may as well stay out." There was, perhaps, not enough insistence on the urgent need for a broadening of the basis of the Council to make it as representative of Protestantism as possible. For there are still very considerable denominations standing apart whose rightful place is with the Council.

It may also have been unavoidable that some of the voices heard were too "diplomatic," too intent on compromises in order not to hurt anyone's feelings. Although, for instance, the pacifist position was generally treated with high respect, no one had been invited to give personal testimony for it. Occasionally the observer could almost imagine himself at a meeting of a well-intentioned group of civic leaders rather than at a *Christian* gathering. After hearing repeatedly about the necessity of choosing the lesser of two evils the question became urgent: how can we reconcile this view with Christ's demands upon us?

In other words: if the Council is to become a vital force for the Kingdom it will have to give room, in its leadership and on its platforms, to men with unpopular ideas, to some of the voices that cry out in the wilderness. Attacks from the Flynns and their ilk have apparently led to an overly cautious approach. Yet it will remain forever true that the only followers of Christ whom He recognizes as His disciples are those who are willing to be persecuted and slandered, even crucified, for His sake. Is this not the time for the leaders of the Christian churches to be frank and courageous even at the risk of losing some of their half-hearted followers? By trying too hard to stick to the safety of the "middle of the road" may they not lose sight of the narrow gate that alone leads to the Kingdom? These are grave questions. How they will be answered depends not only on these leaders themselves, but equally on each one of us, for in matters of leadership, too, Christ's word shows the way: "Ask, and ye shall be given."

The Homemaker's Corner

Mrs. Harry A. Burnham

75,000 One-Room Christmases

It was a small one-room school-house, but it was gay with Christmas greens, with a big tree, strings of popcorn, cranberries and red pepper rings. It was the last day of school before Christmas.

Lessons during the past week had been progressing, but not as usual. There was a constant overtone of — something about a cradle, some sheep — some camels, three wise men. Almost one could catch an aroma of frankincense and myrrh.

Mathematical knots had been untied easily this week because they dealt with such subjects as: "If you have a dollar to spend for Christmas, and you have a brother, a sister,

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

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a father and a mother to buy for, how much can you spend for each?" Geography lessons skipped the allotted pages and came to Syria, Palestine, Nazareth and Bethlehem. A study of the skies led straight to the place where a young child lay.

And then came the Christmas "exercises." The superintendent of schools, rotund, benign and a bit pompous, sat on the platform. Proud mothers and a few condescending fathers occupied the front seats.

There was speaking of pieces, singing of carols — the same old carols that sing themselves over and over every year: While Shepherds Watched their Flocks by Night, Silent Night, Holy Night. Mothers, fathers, friends joined in the singing. It wasn't always in key; it wasn't great music to the ears of a professional, but it was truly "Glory to God in the Highest."

Then came Santa Claus with a gift for every child, all made by school mates. When Mary received a lovely little book with colored pictures pasted in it from Jane, she forgot that they were "mad" and they sat with arms around each other "all good again."

The one-room school-house had made another contribution to peace on earth.

Since 1918 hundreds of one-room schoolhouses have been abandoned annually in favor of consolidated schools. But for this let us be grateful: there are still 75,000 left — which means 75,000 one-room Christmases in 1950.

Laymen's Unit Formed

Cleveland (RNS) — Active participation of laymen in the interdenominational activities of the National Council of Churches will be the aim of a new organization that was launched here — a General Department of United Church Men.

While the United Council of Church Women, an active interdenominational agency for many years, was one of the eight major groups which merged to form the National Council, there has been no previous interdenominational laymen's organization on the national level.

Dr. Harold E. Stassen, president of the University of Pennsylvania, presided at the organizational meeting of the new department.

Lem T. Jones of Kansas City, Mo., president of the National Council of Presbyterian Men in the U.S.A., was elected first chairman of the department.

"We have opened the way for laymen to come to the front in the life of the church today," said Dr. Luther Wesley Smith, Philadelphia, executive secretary of the American Baptist Board of Education and Publication, who addressed the opening meeting of the group.

Chilton G. Bennett of Chicago, executive secretary of the Methodist Board of Lay Activities, urged united as well as independent action by denominational laymen's groups on "great problems" and "great church tasks."

Major purpose of the department, according to by-laws adopted at the meeting, will be "to unite men of the churches in giving practical expression of their allegiance to their Lord and Savior, Jesus Christ."

To carry out this general purpose, the department will pursue the following objectives:

(1) Preparation of program materials for laymen's work.

(2) Organization of community agencies for lay leaders of the various denominations.

(3) Encouragement of united support by churchmen of their state and local councils of churches.

(4) Strengthening the life of the local churches through lay activities.

Back Acheson Statement

Cleveland (RNS) — Leading Protestant churchmen of the nation gave their personal endorsement to the general statement of foreign policy laid down by Secretary of State Dean Acheson in an address on current developments in the Far Eastern crisis.

Mr. Acheson spoke to the entire country in a radio and television broadcast, but his speech was directed specifically to the constituting convention here of the National Council of Churches.

Due to the tense international situation, the Secretary of State was forced to cancel his scheduled personal appearance at the National Council's sessions.

Speaking instead from his office in Washington, Mr. Acheson called for help by the churches to mobilize the nation's best resources of wisdom and faith in meeting the new Korean situation.

Interviewed at a press conference after Mr. Acheson's address, five church leaders said that the Secretary of State had made an "admirably restrained, thoroughly realistic appraisal" of present threatening conditions in Korea.

The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, said the statement "should have the united support of the American people." He said he was particularly impressed by Mr. Acheson's emphasis on the willingness of the U.S. to negotiate differences with other powers.

"I think it was a very fair and excellent statement," commented Dr. Edward H. Pruden, of Washington, D.C., president of the American Baptist Convention.

Methodist Bishop G. Bromley Oxnam of New York called the speech "a clear, concise statement grounded in moral principles."

Dr. Hugh Ivan Evans of Dayton, Ohio, moderator of the Presbyterian Church in the U.S.A., lauded Mr. Acheson for "not calling us into a holy war." He said a statesman or politician "could easily have done so."

"A very excellent general statement," observed Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, and dean of the graduate school of Lutheran Theological Seminary at Philadelphia.

All the churchmen at the news conference agreed the atom bomb should not be used "at this time." They did not bar its use on moral grounds, generally holding that there was no moral difference between weapons.

Dr. Nolde said that "in this set of circumstances, we should definitely not drop the atomic bomb on China, for moral, political, or even military reasons." He cautioned that this view was subject to change in the light of developments. "But, emphatically, as of this moment, no!" he added.

Bishop Sherrill stressed that it was "extremely important not to have hysteria, not to show such fear that we act hastily or unwisely." He said he deplored the "intemperate" utterances of some newspapers and commentators, and suggested that Mr. Acheson could be emulated as a "model of restraint."

Dr. Evans said it is the duty of church leaders and people to "pray, unite all forces for freedom and righteousness, and speak out our convictions as clearly as we can."

Bishop Oxnam admitted his thinking on the subject of the use of the atom bomb was confused. He expressed the belief that no war should be condoned by the Christian church and that atom bombs and other weapons of war are evil.

"But," he said, "I believe we have a moral obligation to do something about aggression that threatens the freedom of the world."

In his address, the Secretary of State made several direct references to the formation of the National Council of Churches here. He said that "this coming-together of many great sources of spiritual strength in our American community is an event of great historical importance."

"If ever a time imposed a test, not alone of strength, but of character, upon our people, this is that time," he said.

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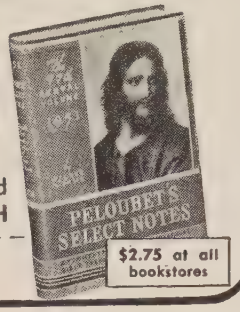

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The Parson Looks At Labor

Clair M. Cook

Election Aftermath

This column for Nov. 8th seems to have been singled out for comment by several readers, some of whom seem to imply that the Parson suffered a personal defeat when Senator Taft was re-elected. Yet it was specifically stated in the column that the outcome "cannot be predicted as this is written." It was intended as a report on labor's activities in the campaign, which centered in Ohio as the most crucial spot. The statement that the election of candidate Joseph T. Ferguson — the "Homer T." was an obvious slip — "will be cause for great rejoicing" was no personal statement, nor any indication that Christian citizens must vote for him. It was meant to apply, as did the whole column, exclusively to the attitudes of labor leaders.

As a matter of fact, the outcome shows that both in politics and in the unions, democracy is a very potent force. Informed people have been aware that it is only very loose speech to talk of the "labor vote" as a single bloc which can be swung in whatever direction some dominating leader desires. Working people make up their own minds on these matters. If the advice of their leaders doesn't appeal to them, they don't have to follow it any more than they do the advice of the candidates themselves. "It will be a sorry day," says one correspondent, "if ever this country is run by union bosses." The very outcome in Ohio should allay those fears. The unions are democratic, not boss-ridden, for the most part. The purge of left-wing unions and individual Communists throughout the whole labor movement in the past year or two has been possible only because the organizations have the freedom of democratic control by the rank-and-file.

The fact that Taft won in Ohio, however, does not signify that labor rank-and-file has accepted the Taft-Hartley law. According to various sources, the Democratic candidate never received very enthusiastic backing from labor groups on his own merits as a possible senator. His backing was not purely from choice but mainly out of the necessity of opposing the Taft-Hartley co-author. But when many workers took a good look at the two candidates, they evidently felt that Taft's proved service in many areas made him a better bet for senator than his opponent promised to be, on the whole. Certainly the workers who voted for Taft did so in spite of, and not because of, his labor attitudes, for the most part.

Mr. Hurlburt of East Cleveland objects to the judgment that "More and more the Democratic Party is becoming the party of labor." Perhaps the intent of the statement would have been more clear to say, "the party of labor's choice." It is not that the Democratic Party is, or ever can be, dominated and run by union people. But it is certainly true that the bulk of labor support is more and more given to the policies and programs of President Truman and his supporters. *Business Week,* before the election, commented on this general support for the "Fair Deal" and foreign policies, mobilization and anti-inflation programs of the administration as a tightening of "the early bonds between labor and the Democratic Party." Such a judgment, concurred in by this column, is scarcely a matter of "juggling with facts." The fact that political leadership in labor's organizations listed Republican leader Wherry as wrong on every critical vote and Democratic leader Lucas as right on those same issues certainly points inescapably to labor's alignment with Democrats rather than Republicans in general.

As a matter of fact, those who jumped to the conclusion that the Parson was plugging Ferguson are wrong. As usual, the column attempted to survey the current picture and report labor's viewpoint. I am not an Ohio voter; but I am not at all sure that if I were, I might not have voted for Taft mysel everything considered. Sometimes a vot with two distasteful choices before him mu vote for a candidate he doesn't want, becau he wants his opponent even less.

Methodist Home A Centenarian

When the Methodist Church Home for th Aged in the city of New York celebrated th 100th anniversary of its work, the uniqu feature of the day, Nov. 19th, was the sha ing of cash birthday gifts with the Methodi Hospital of Brooklyn, N.Y. The Board o Managers had hoped to raise $10,000 but th many gifts, small and large, amounted t $14,000 — therefore $5,000 was given to th hospital for the endowment of a bed, and a additional $2,000 for needed medical equip ment. The presentation of the checks wa made by the president of the board, Mr Millard L. Robinson.

The speakers at the afternoon session in cluded Bishop Fred P. Corson resident i the Philadelphia Area, Bishop Francis J. Mc Connell, Bishop G. Bromley Oxnam and Bish op Herbert Welch.

D.S. Please Take Note

When the Rev. Charles M. Blake, mission ary and superintendent, visits a quarterly con ference in Angola, Portuguese West Afric he asks all the routine questions require by the Methodist *Discipline,* and then he ask some that are peculiarly African — bu might have place in America as well. Her are some:

How many pupils have you in the school

How much do they pay?

Do the people pay the minimum salary?

How much in money, and how much i produce?

Do you have books for the church records

Are they in order?

Do you have a box to keep the money in

Does the money check with the books?

Do you have a Sunday school, young peo ple's group, Women's Society?

Are the church and parsonage permanen buildings?

Does the church have a garden?

Does the pastor?

Are there fruit trees?

Does the parsonage have a toilet?

Are there toilets in the village?

"A noteworthy thing about these churc committees is the fact that they are usually large, many people taking some responsibility in the work of the church," says Mr. Blake.

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Methodist Presidents

Pete Howe's column in the Hearst chain of papers on Sunday, Nov. 5th, carried a question on how many of our Presidents have been Methodists.

The answer was four: Polk, Johnson, Grant and McKinley. Hayes, according to the item, attended The Methodist Church, but never joined.

Urges Religion In TV

CLEVELAND (RNS) — Religion now faces pioneering adventure in the new field of television, but the televised pulpit will find it hard to compete with the prize fight and the football game.

That warning was voiced here by Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York, who is well known as a radio preacher. He spoke at a symposium in which eight speakers discussed various phases of the work of the Federal Council of Churches during its 42-year-history.

In television, Dr. Sockman said, "religious programs will have to make more use of drama and action, preaching will have to be more concrete and interesting in content, more colorful in illustration, more generally picturesque in presentation."

"Religious forces," he stressed, "must seek to lift the level of televised programs rather than lower their programs and popular taste."

Declaring that radio is "a global instrument and we must seek to use it for a global gospel," Dr. Sockman called for a religious message concerned with world co-operation as well as with community interests and personal counseling.

On A Wide Circuit

W. W. Reid

This Is the Road to Peace

This column has long maintained (1) that the *people* of no nation anywhere on earth really want war, and (2) that peace is not to be secured by building large armies and navies, by arms alliances and mutual aid pacts, even when we dignify them as "collective security." That, we have said, is merely an armistice — a breathing spell for the gathering of new forces, new shifting and grouping of counter-balances.

True, people who do not want war may be rushed hysterically into it by propaganda of a clique seeking its own ends; and the very promise of "security" may lull the "secure" into carelessness, and his enemy first into fear, then into hate, then into armed "self-preservation."

Something of this point of view must have been in the minds of the framers of the historic "Uniting for Peace Resolution" recently adopted by the U.N. General Assembly. For after voting "collective measures" — a peace commission to watch tension areas, a U.N. trained and armed international force, and a committee to study world peace techniques — the Assembly urged member states "to develop and stimulate universal respect for and observance of human rights and fundamental freedoms, and to intensify individual and collective efforts to achieve conditions of economic stability and social progress, particularly through the development of underdeveloped countries and areas." In basic English, this means the nations are to try to remove the causes which make war.

In connection with this Resolution, John Foster Dulles told the Assembly that peace does not depend only upon maintenance of the status quo; that efforts to maintain a peaceful order must go hand in hand with efforts to advance the material, intellectual and spiritual welfare of mankind.

"We do not believe in a one world of enforced conformity," said Mr. Dulles. "We believe that peace does not depend on forcibly ironing out differences, but that peace should permit people to respond in their own distinctive ways to their own distinctive needs and aspirations; as, for example, to practice socialism, private enterprise, or even communism, if they desire. The people of the United States feel a sense of common destiny with other free peoples, even though we disagree with them. This is the key to an understanding of our foreign policy."

Secretary Trygve Lie — whose constructive work for peace has contributed greatly to world confidence in the United Nations — recently told the Assembly the same truth in these words:

"Force alone will never be enough to preserve peace.

"There must be steady, persistent, continuous effort to bring about reconciliation, one by one, of the conflicting interests that divide the world.

"The combination of conciliation and force in support of peace is also not enough.

"The United Nations must develop a bold and statesmanlike program on a world scale that will bring reasonable hope for an adequate standard of living and a decent life to the two-thirds of the world's people who do not have either today."

To which we can only add: *Insofar as United States (or other western) prosperity or "highest standards" depend on exploiting the labor, the resources, or the needs of any other people on earth, this situation* (call it exploitation, shrewd trading, imperialism, slavery, "nutmeg selling," capitalism, or free enterprise, as you will) *must give way before permanent peace can be assured.*

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On The Man Who Had Inward Turbulence"

Now there dwelt on the Avenue of the Fatted Calf a man who went forth each morning unto the Tower of Mammon wherein he transacted much business. And on this day, as on the others before it, he was obliged to follow his breakfast with a Tum, for he was very nervous.

When he cometh unto the Tower of Mammon, he taketh the flying Lift unto the upper stories where he abideth in a cell resplendent with all manner of devices; the buzzer which the voice box uttereth and the other evil devices which maketh the mind of man a receptive organ rather than one which is reflective.

And in his cell, the man transacted and fought against who would overcome him, and inside of his skin he was inflamed with battle, but his face was wreathed in angelic calms, for it was according to the laws of the Tower of Mammon that one should appear to be angelic although filled with devilish emotions.

Therefore, at the end of day did the Tower of Mammon belch forth its human tribe and every soul was worn, but none was worn as much as the man who by now had exhausted his supply of Tums.

And so it was that he fought his way through the streams of human life about him, and he was much alone while being thus surrounded. But then were his eyes lifted up, and he beheld against the sky the Spire of the Temple, and he wept within him sorely, for through the day he had forgotten that on the Holy Day he had promised to worship of a morning in his heart. Therefore, that he had forgotten his God and His healing balm, he had taken a Tum to heal his inward turbulance. For he was a man who was habituated to the customs of the Avenue of the Fatted Calf and the Tower of Mammon, and there was no saving health within him for he had walked apart from God.

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of December.

Dec. 18 — Musical Program by Lasell Junior College Choir.
Dec. 19 — Dean Howard Plumley, The Fessenden School, West Newton.
Dec. 20 — The Rev. Gordon H. Washburn, West Medford Congregational Church.
Dec. 21 — The Rev. J. Tremayne Copplestone, Copley Methodist Church, Boston.
Dec. 22 — The Rev. William D. Rowlands, First Congregational Church, Chelsea.
Dec. 25 — Christmas Program presented by Boys of the Hayden Goodwill Inn of Morgan Memorial.
Dec. 26 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.
Dec. 27 — The Rev. Dwight C. Smith, Mt. Vernon Congregational Church, Boston.
Dec. 28 — The Rev. Milton L. Swanson, Covenant Congregational Church, Quincy.
Dec. 29 — The Rev. John B. Olds, First Methodist Church, Somerville.

The spirit of Thanksgiving was expressed among the members of the Quinsigamond Methodist Church, Worcester, Mass., on Thanksgiving Sunday Nov. 19th in a Thank Offering amounting to $7,000. The Rev. Cato Dick expressed the belief that the two weeks of friendly lay visitation created this spirit of fellowship which resulted in this attitude of Thanksgiving in which there was an average giving of $9,79 a member.

Mrs. Alice M. Wolcott

Frank P. Fletcher

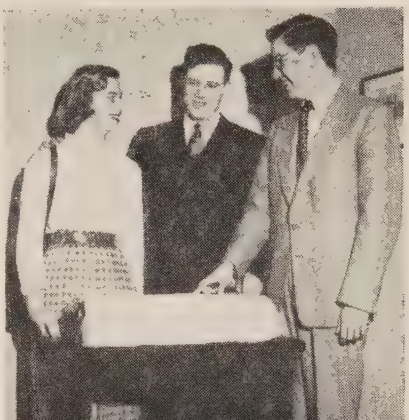
Alice Manda Walton, daughter of Joseph Dix Walton and Betsey Barker (Bates) Walton, was born in New Portland, Maine, Jan. 19, 1858, and died in her home in Manchester, N.H. on Nov. 25, 1950. Early in her life she moved to Exeter, N.H. where she met Robert T. Wolcott, to whom she was married Aug. 17, 1887. One son was born of this union, Robert H., who died in early manhood, leaving his wife, and three sons: Robert P., Richard C., and Stanley Thomas, all of Worcester, Mass. These and two great grandsons are Mrs. Wolcott's only near survivors.

For over 63 years Mrs. Wolcott was the wife or the widow of a Methodist minister. She was well fitted for that position, earnest and sincere, blessed with practical ability and consecrated common sense. For several years she had served as president of the N. H. Conference Woman's and Home Missionary Society.

Funeral services were held Nov. 28, 1950 in St. James Methodist Church, Manchester, N.H., of which she was a member. The service was conducted by the Rev. Frank P. Fletcher and a former pastor, the Rev. J. Kirkwood Craig. Burial was in the family lot in the Village Cemetery in Exeter, N.H., with the Rev. F. P. Fletcher in charge of the service.

A son, David George, was born on Nov. 29th to Mr. and Mrs. George R. Arnold of Newton, Mass. The grandparents are Mr. and Mrs. Charles Sumner Tewksbury and the Rev. and Mrs. Willard Clark Arnold of Watertown, Mass.

Boston University's Booths



Visiting Boston University's new campus with his two children Marie and Newell, Jr., current university students, Bishop Newell S. Booth, Methodist Bishop for South Africa, looks at a stone taken from the old "Boston Stump" in England which will be placed under the cornerstone of Boston University's administration tower, planned as a replica of the old English structure. Bishop Booth, who has been a religious leader in Africa for 20 years, is a graduate of the university's School of Theology.

Assistant Secretary Named

Robert Williams, Harbor City, Calif., layman, began his duties Dec. 4th as assistant secretary in the General Board of Lay Activities of The Methodist Church, Chicago, according to an announcement by Chilton G. Bennett, executive secretary.

In his new position, Mr. Williams will be available to work in all departments of the board. His major responsibility at present will be helping organize and cultivate at least 2300 more Methodist Men groups to achieve the quadrennial goal of 5000 clubs by 1952.

Active in the Southern California-Arizona Conference, Mr. Williams has been assistant conference treasurer. His experience in local church work includes a term as director of religious education. He has also served as president of the local Methodist Men club and charge lay leader.

He is married and has two sons.

Two more new Zions Herald Clubs have recently been formed, at the Immanuel Methodist Church in Waltham, Mass., where the Rev. Ernest R. Case is pastor, and in the Methodist churches in Uxbridge and Upton, Mass., being served by the Rev. Norman G. Raison.

Dr. Warren F. Cook, administrator of New England Deaconess Hospital, Boston, Mass., was the principal speaker at the dedication of the new nurses' home of the Lowell General Hospital, on Nov. 15th. He also gave the address at the cornerstone laying of the new wing to the Marlboro Hospital on Nov. 8th, and spoke at the recent opening of the nurses' home at the Fitchburg, Mass., General Hospital.

Boston-Lynn Preachers

A combined session of the Boston-Lynn Preachers Meeting and the New England Conference Historical Society will be held on Jan. 8th at 10:45 a.m., in Wesleyan Hall, 581 Boylston St., Boston. Dr. George E. Heath, president of the Historical Society, will preside, and devotions will be led by Professor Edwin Prince Booth of Boston University School of Theology. Bishop Lewis O. Harman will speak on "Our Library," and Bishop John Wesley Lord will give an inspirational address.

Murchie A. Gordon

Alfred G. Davis

The funeral service for the Rev. Murchie A. Gordon, a beloved member of the Maine Conference, was held in the Bath Beacon Street Church of which Mr. Gordon was the pastor, serving in his second year, and in which he was fast becoming well known and much beloved.

The call came suddenly for him to enter into a greater living. In the earlier hours of the day, he had been making pastoral calls but in the twilight hours he entered into the glorious sunrise to be in the presence of his Master whom he loved to serve.

Mr. Gordon was educated at Buckspor Seminary and Bangor Theological Seminary and he joined the conference in full connection in 1914.

He was born at Sullivan, Me., in 1884, the son of Nathaniel and Abbie Gordon. Surviving are his widow, Mrs. Eleanor Dyer Gordon; three daughters: Mrs. Horace Mitchell, Kittery, Me.; Mrs. Frank Green, Poughkeepsie, N.Y.; and Mrs. Richard Mayer, Wellesley, Mass.

Funeral services were conducted by the Rev. Chauncey D. Wentworth, assisted by the Revs. C. C. Sargent, M. G. Plummer and Alfred G. Davis.

Women Increase Contributions

Buck Hill Falls, Pa. (RNS) — Per capita giving by members of the Woman's Division of Christian Service of The Methodist Church has increased from $2.38 to $4.05 since the division was established in 1940, it was reported at the agency's 10th anniversary meeting here.

Reports also showed that membership in the division had grown from 1,290,135 to 1,590,782 during the decade, and that its income had increased 24.82 per cent since 1947.

Division officers, home and foreign missionaries, and members of the Methodist Board of Missions and Church Extension attended the sessions, which were preparatory to the annual meeting of the board here.

Mrs. A. C. Johnson of Bowling Green, Ky., president of the division's department of work in home fields, urged Methodist women to follow any directives issued by the Mid-Century White House Conference on Children and Youth.

Questionnaire For Pastors

Recently the Church Survey Commission (par. 2010, 1948 *Discipline*) sent a questionnaire to a representative cross-section of pastors in all parts of the country soliciting their comments and suggestions. Any pastor who did not receive one of these questionnaires, who would like to answer it, is invited to write to the consultants, George Fry and Associates, 135 South LaSalle St., Chicago 3, Illinois, requesting a copy. A questionnaire will be mailed immediately in response to such request. — Church Survey Commission of The Methodist Church.

Ordered To Return Bibles

East Bridgewater, Mass. (RNS) — Roman Catholics here have been ordered to give back Gideon Bibles distributed to all public school children at school assemblies.

The Rev. Edward J. Sullivan, pastor of St. Ann's Church, said he had instructed parents of Catholic pupils in his parish to return the Bibles.

He said he had taken this action after Msgr. Cornelius T. Sherlock, archdiocesan superintendent of parochial schools, had informed him that distribution of Bibles in a public school is contrary to state law. He estimated that about 200 Catholic school children received the Bibles.

Parties Omit Drinking

Philadelphia (RNS) — Pennsylvania business concerns planning office or factory Christmas celebrations were asked to omit strong drinks in an appeal issued here by the Christmas Safety Committee. The Committee is sponsored by the Pennsylvania Temperance League.

The appeal was sent to about 5,000 chief executives of firms covering the entire field of business and industry in the state. It said that in recent years, "through the increasing introduction of liquor," many office and plant Christmas parties "have gotten out of hand.'

"The resulting accidents, arguments and indiscretions are often a source of concern to management," the appeal added. "Homebound drinking drivers become a menace to others, while Christmas Eve at home is spoiled for many families."

George W. Lewis, Jr., secretary of the committee, said that a similar appeal to business executives in Philadelphia last year brought an "extraordinarily favorable" response. Scores of business concerns of all descriptions, he said, endorsed the drive and promised compliance with the committee's request to omit the serving of liquor at company parties.

New Hampshire News

The church building at Canaan Street, N.H., was badly damaged on Nov. 26th, during the violent windstorm which swept New England. The Rev. Robert C. Sharp, pastor, reports that the roof was blown off and the interior suffered damage from rain water which came in.

Robert L. Jewell of Canaan, Vt., accepted supply pastor in the New Hampshire Conference and candidate for the ministry, is enrolled at Lyndon Teachers College (Vt.).

Miss Bessie L. Smith of Canaan, Vt., is engaged to Charles Howes, also of Canaan. Miss Smith is a former president of the North Country District, New Hampshire Conference M.Y.F., and is a junior student at Johnson Teachers College (Vt.). Mr. Howes is serving in the United States Navy, at Patuxent River, Md.

Deaconess Trustees

On Monday, Nov. 13th, the trustees of the New England Deaconess Hospital, through the generosity of Mr. E. G. Howes, president of the corporation, gave a dinner to the hospital staff and their wives. It was the occasion of the official announcement of the beginning of the new central building.

Mr. Howes presided, and the speakers were: Mr. Stanley O. MacMullen, chairman of the executive committee; Dr. Elliott P. Joslin; Dr. Frank H. Lahey; Dr. Leland S. McKittrick; Dr. Richard Cattel; Dr. Howard F. Root; Dr. Richard Overholt; Dr. F. Gorham Brigham; Mrs. A. G. Grant, president of the Friends of the Deaconess; Mr. W. B. Snow, and Mr. Ralph E. Thompson.

Weston Anniversary

Open House was held in honor of the 100th anniversary of the Weston (Mass.) Methodist Church Parsonage on Dec. 3rd, by the present occupants of the parsonage, the Rev. and Mrs. Robert W. Huston. In the past year new and extensive improvements in the parsonage have been made under the leadership of the parsonage committee (Exec. Board of the Woman's Society of Christian Service) and completed in time for the Open House.

EVENTS

Concert In Ipswich

The Boston University Seminary Singers gave their first concert of the current school year on Dec. 6th in the main sanctuary of the Methodist church in Ipswich, Mass., with an audience of 350 persons. The Rev. Delphas S. Barnett, host pastor, sang with this choral group when a senior in the School of Theology, the year that "Seminary Singers" was adopted as the name for the organization.

Dr. James R. Houghton was the conductor; Carlton Young was the associate conductor. Professor Houghton sang five selections.

Point Four

Resolution adopted by the Commission on World Peace of The Methodist Church at its annual meeting, Chicago, November 17, 1950.

We believe the revolutionary character of our times to be rooted in the tragic shortage of food and other basic necessities in vast areas of our world. We need to be reminded that even with present levels of production maintained, millions of people must starve to death each year if others are to survive. We reaffirm our support of the United Nations, which through its Food and Agriculture Organization, and International Health organization seeks to enlist the resources of all co-operating nations in meeting these basic requirements for survival. We continue our enthusiastic support of "Point Four" of our American foreign policy which seeks to make "the benefits of our scientific advances and industrial progress available for the improvement of underdeveloped areas," and call for the further implementation of this program by such public and private funds and other resources as may be needed. We urged that the contributions of the United States in the "Point Four" program be channeled as far as possible through the United Nations. We endorse as basic principles of procedure the purpose to "start where people are, to help them solve their own problems in their own way without imposing ideas or methods upon them which are alien to their character and desires; to work with others, to co-operate and not to dominate." We urge the careful selection of personnel of high character whose presence in these areas will reinforce the work now being done by Christian missionaries.

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Clipping The Pink Fringe

At the Fourth Quarterly Conference, held in May, 1949, a committee was appointed to bring in a report on the activities and the status of the organization known as The Methodist Federation for Social Action. Various articles have been published regarding this organization — in *The Reader's Digest,* in metropolitan newspapers, and in publications of The Methodist Church.

The report of the committee was presented to the First Quarterly Conference, held on Tuesday evening, Nov. 28th. During a recess of the conference, the report was presented to a general meeting of the church.

The report follows:

"The Methodist Church has received much unfavorable publicity resulting from the attitude and the activities of The Methodist Federation for Social Action. Although all the members of this organization are members of The Methodist Church, the organization as such has no official connection with the church. Nevertheless, the Federation carries on its activities under the name of Methodist.

"Because many of the officers and members of the Federation for Social Action reportedly belong to subversive or Communist front organizations, The Methodist Church is accordingly discredited in the eyes of the public.

"Therefore, it is the sense of the membership of Foundry Methodist Church, Washington, D.C., expressed through a general church meeting and approved by the Quarterly Conference,

1. "That The Methodist Church should, as soon as possible and by legal action if necessary, require The Methodist Federation for Social Action to eliminate the word 'Methodist' from its name and to disassociate itself entirely from all activities of The Methodist Church and all organizations of The Methodist Church.

2. "That The Methodist Church should take whatever action is necessary, if such action has not already been taken, to eject or remove, as soon as it is legally possible to do so, The Methodist Federation for Social Action from the Methodist Building in New York City, and to deny to it the use of the building for any purpose whatsoever.

3. "That The Methodist Church should as soon as possible establish an official organization, composed of outstanding leaders of The Methodist Church in whom the entire church would have full confidence, with authority to speak for The Methodist Church on important social questions." — *Reprinted from "Foundry Facts For Foundry Folks, Washington, D.C.*

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Cavert Honored

CLEVELAND (RNS) — Dr. Samuel McC Cavert, general secretary of the Federal Cou cil of Churches for 25 years, was honor here as "the great Christian statesman our country and generation."

In a surprise testimonial at a fellowsh dinner attended by nearly 400 church leade Charles P. Taft of Cincinnati, former p president of the Federal Council, describ Dr. Cavert as "the works of the Feder Council and the sparkplug of the new N tional Council of Churches."

"Our admiration and affection," he sa "is, among other things, because of the w he deals with his associates, both ministe and laymen. He gives them a vision of t particular job to be done, and then by p ting the responsibility fully on them to do inspires them to the utmost of their capacity

Orthodox Denies Assumption

GENEVA (E.P.S.) — The Roman Catho newly-pronounced dogma on the Assum tion of the Virgin Mary does not fit t Orthodox definition of a dogma, since rests "neither upon a revealed truth nor up a Scriptural reference."

This is the contention of Professor Pier Kovalevsky, Russian General Secretary of t inter-Orthodox ecumenical action committ in Paris. Following is the text of the Orth dox leader's statement:

"1) Belief in the assumption of the Ho Virgin has been common throughout t church since the very earliest times. Ev if the Feast of the Assumption was on fixed definitely for August 15th under t Emperor Maurice in 582, and the hymns f this occasion date only from St. John D mascene (eighth century), St. Cosmo of Jer salem and St. Theophanus of Nicaea (nin century), they are the resumption of a trad tion which was a living force in both Ea and West from the first centuries onward

"2) By Orthodox tradition, the Holy Vi gin always wished not to be spoken of, that St. John, who drew for 15 years up the source represented by this woman wh kept all the sayings of her Divine Son i her heart (Luke ii, 51), and St. Matthe and St. Mark, all say very little concernin her life. St. Luke, who was, according t the tradition, very closely attached to th Virgin, only mentions the Annunciation an the Visitation, nowhere speaks of the Birt or of the Presentation in the Temple, an does not allude to the Assumption in th Acts of the Apostles.

"3) A dogma is, according to the Orth dox Church, 'a revealed truth formulate by the Councils and accepted by the church which does not apply to the Assumption the Virgin, as this rests neither upon a r vealed truth nor upon a Scriptural referenc A dogma is formulated, according to t tradition of the Orthodox Church, when som

particular teaching of the church is denied or questioned, and requires to be clarified.

"4) The Christian East has always considered that formulas stifle the spirit, and that no words of man can express the depths of faith, only limiting instead of deepening it."

A Message To Methodists in All Lands

(Continued from Page 11)

independence, with such interim aid or protection from the United Nations as may be required for restoration to full national status.

The Peoples Republic of China

No decisions are more crucial and imminent than whether the United States should recognize the Communist government of China (The Peoples Republic of China) and whether this Communist government should represent China in the United Nations. We believe that our governments in the question of recognition, and that the United Nations in the question of admission, should listen sincerely and co-operatively to the counsel of China's neighbor nations in Asia. We believe it to be possible without approving the Communist regime in China to recognize it as the *de facto* government of that country. The refusal to recognize this government is an evasion of existing fact and can only be conducive to further tension rather than peace.

Disarmament Through the U.N. Imperative

As an effective means of allaying fear and disarming suspicion, we urge leaders in all nations to explore the possibilities of large-scale disarmament through the United Nations. We heartily commend the proposal of the President of the United States that in planning disarmament, weapons of every character — atomic, hydrogen, conventional — will desirably be considered together. In this connection, the United Nations might profitably re-examine the details of procedures, including inspection, whereby effective supervision can be practicably administered. Details, while not of negligible importance, should not be permitted to prevent or too long defer the achievement of decisions on major steps.

Military victory under conditions that would obtain in World War III could have little meaning. The outcome of atomic war is unpredictable, except that all participants will suffer tragic losses. The possibility of a satisfactory plan of disarmament exists and must constantly be explored. Reversion to barbarism is the alternative to effective effort to this end.

Discovery of an agreement upon some plan of large-scale disarmament would demonstrate the possibility of co-operation in many directions, would awaken hope in the hearts of men everywhere, would encourage the conclusion of peace treaties with the nations defeated in World War II, would release capital and industrial production to devote their resources to improving living conditions of humanity on a world scale.

Paralleling the proposal that any plan of disarmament must cover weapons of every character, we plead for an inclusion of an approach to the issues involved in the so-called "cold war." Piecemeal handling of these issues has tended to increase irritation. We feel that the time is ripe for the major nations through top-level representatives to confer on all issues that are now subjects of tension, including peace treaties. Only so can the smaller nations be emancipated from fears not of their making and enabled to make their fullest contribution to world recovery and a vitalized United Nations.

Christian Attitudes and Loyalties Needed

Christians of all nations should learn to speak in the attitudes and purposes of Christianity even when they are speaking to and of persons of other languages, of other economic systems, of other ideologies or conceptions of life. If all the Christians in the world would do this now, there would be released attitudes of determination to find the way to co-operate in peace. There would be, in fact and practice, a growing and developing world fellowship of Christians whose influence would be felt in every land on the earth. There are still many millions of Christians in Russia. They belong chiefly to the Russian Orthodox Church. They are not materialists for they believe that the Eternal Spirit, the God and Father of our Lord Jesus Christ, is the ultimate reality. Churches and cathedrals are open and people worship in them and traditional scriptures of the Old and New Testaments are used, and the hymns of the Eastern Church are sung.

In these critical days we should refuse to be suppressed by reactionary forces operating on the basis of ignorance, prejudice, or chauvinistic patriotism, which would restrict the outlook and attitudes of Christians who cannot be nationalistic but must be universal in their outlook and appeal. Certainly no church is in a better position than The Methodist Church operating as it does in many nations with co-operation through the Federal Council and the World Council of Churches to do effectively "The things which belong unto peace." Our hope is in God and in Him is our trust.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:13-15.

Good News

Leslie H. Johnson

The boys' dormitory at Rolling Ridge, No. Andover, Mass., will be named the "Horace A. Moses Hall," and be completed at once! At a meeting of the Rolling Ridge Methodist Commission, Inc. held Wednesday, Nov. 28th, in Wesley Methodist Church, Worcester, Mass., the treasurer, F. Nelson Bridgham, announced that the Horace A. Moses Foundation has just recently made a gift sufficient to complete the boys' dormitory at Rolling Ridge. It was voted, that in recognition of this fine gift and because of the great interest in the development of leadership in youth on the part of the founder of this Foundation, this dormitory be known as "Horace A. Moses Hall" and that a suitable plaque be placed on the building.

Harry R. Rossland announced that one of the two loans given to Rolling Ridge a year ago, and payable by December 31st of this year has been cancelled. The donors remain anonymous but have given the money because, in their words: "We both well realize that it is for us of this generation to train and guide our youth along the right paths if the world is to have future peace and happiness."

To date $2,510 has been given by interested individuals in the New England Conference to help repay these loans. We still need $2,490 if we are to meet the other note, which is payable on December 31st. Rolling Ridge continues to be a "venture in faith" and a Christian exhibit of what can be done by those who care enough that our church have such a Christian training center.

No doubt, there are other laymen and women in the New England Conference who would like to have a part in the work of this wonderful conference center at Rolling Ridge. Gifts are deductible on income tax returns. If you can give, large or small, please send your check to F. Nelson Bridgham, treasurer, care of Strathmore Paper Company, West Springfield, Mass.

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Books Reviewed

"Parsonage Doorway"

By Anna Laura Gebhard. Abingdon-Cokesbury. Price, $1.75.

This delightful book of realistic events in a parsonage home takes its rightful place among the numerous similar accounts that have lately been written about preachers and their families. Mrs. Gebhard writes with great charm about the common events of the minister's home. The trials and tribulations are there, but they are told with such good will and human interest that one is led to believe that, with parents like the Gebhards, a parsonage family is just about the best place to grow up. — *Reviewed by C. F. Avey.*

"Fifty Years Of Protestant Theology"

By Carl F. H. Henry. W. A. Wilde Co., Boston. Price, $1.50.

The Fundamentalists have issued themselves orders to produce an effective evangelical literature. Unaided by the Holy Spirit they face the Pauline dilemma, and what they would, they do not. An effective literature is the product of something more profound than the agreement among the leaders of a movement that it is necessary. Nevertheless, results of this order are already noticed by this reviewer.

Dr. Henry appears to be erudite. At least he knows an inordinate number of theological isms and writers. Naming, and thereby damning, is a favorite technique in the distraught history of theological controversy. These names, schools, and writers are played against one another until the field is cleared for the victory of "evangelical, Biblical, Christian" (Dr. Henry's) point of view.

An error of judgment on the part of Walter M. Horton made in 1934, that is, "Liberalism is dead," provides all the evidence Dr. Henry needs to move self-assuredly forward quoting this highly dubious observation whenever more than one way out of our current crisis of civilization appears. A good illustration of the fuzziness and artificiality of mere names is his own direct acknowledgment that neither personalism nor humanism is dead. They have always been rather vigorous members of the body of liberalism. Indigestion, he must know, is not commonly fatal.

A combination of intellectual inferiority complex and scholarly reticence leads to this illuminating confession: "The effectiveness of evangelicals has been hampered on the academic level by the diversity of viewpoint within the existing professional societies, whose main argument has been, for a generation, antagonism toward a genuinely revelational theology." (90-91) As any scholar knows the healthiness of his professional society is gone when rubber-stamp agreement is its major characteristic. The Fundamentalist is welcome. Let him come to the society and present the evidence for his claim, but let us not confuse scholarship with the proclamation of dogma. If they are the same I should prefer a canonically elected pope by the Tiber to a self-selected society by the Hudson.

Dr. Henry quotes *in part* from William F. Albright in order to bring the august weight of that archaeologist into line behind Fundamentalism. Professor Albright is not a Fundamentalist, and if Dr. Henry dared to quote more his followers would declare him an athema.

It is a good thing to see ourselves as others see us. Barthians and neo-orthodox followers of Neibuhr will see themselves, too. The Fundamentalists will enjoy it, and the other will be helped. — *Reviewed by J. F. Olson.*

"All Things Common"

By Claire Hutchet Bishop. Harpers, N.Y. Price, $3.00.

Beset by an unreasoning antipathy to all words drawn from the Latin root *communis* many a fearful reader will stumble over the word "Communitarian." In modern France a new solution to the eternal problem of socio-economic organization is being worked out by the free spirits of that home of *liberte.*

In 1950 there are 60 "Communities of Work" in Europe. They root in the idea that true relationships and a better way of living can be evolved only when whole human beings are present to other whole human beings, instead of being present under only one of their aspects. The family is an inadequate community and must find itself in relationship to a larger federation of families, ideally extending to the entire world. This theory is in action. Claire Bishop presents a first-hand account of this spiritually significant movement in a world most people think is decadent. You cannot read it without a lift, and a new hope. It is real. It goes right down to statistics.

A century ago America tried something akin to this, but conditions were different and the nature of the groups was different. A parallel cannot be drawn between the communitarian movement and the societies of Fourier or Owen. It is not a retreat from the world into a self-imposed ghetto, but an outreach of the spirit to the world. Many shibboleths of American capitalism tumble, but war had already removed them from significance in France. Among these are: the profit motive, savings, competition, privacy

This reviewer does not recommend the program for America today, but every American ought to know what free men can do in other lands under other systems. — *Reviewed by J. F. Olson.*

Bishops Ask Divine Guidanc

New York (RNS) — Prayers for Divin forgiveness, guidance and protection we offered by the Council of Bishops of Th Methodist Church during their semi-annu meeting here.

During an hour-long prayer period, se eral bishops led their colleagues in petitio for President Truman and his aides, fo leaders and diplomats of other nations, fo the armed forces in the Korean war, and fo the people of all countries during the prese world crisis.

Under the chairmanship of Bishop J. Ralp Magee of Chicago, 45 bishops attended th meeting from the 35 episcopal areas in th country and from Shanghai, the Belgia Congo and Switzerland.

10,000 Attend Rally

Baltimore, Md. (RNS) — About 10,00 persons attended a mass meeting here whic climaxed a 10-day Methodist Evangelistic Ad vance campaign in this area. The crow which filled the 5th Regiment Armory, wa described as the largest ever attending a Meth odist event in Baltimore in recent years.

Incomplete figures showed that the driv had netted some 3,100 new members — 1,80 converts who affiliated with a church for th first time, and 1,300 lapsed members wh renewed their profession of faith. Many o the 3,100 religious decisions resulted fro visits of 800 two-man teams of laymen an clergy who were trained in the technique of personal evangelism during the campaig

Dr. Albert P. Shirkey, pastor of the Mou Vernon Place Methodist Church, Washing ton, D.C., told the rally that "the darker th world becomes, the more brilliant Jesus be comes."

Participating in a processional were 20 girls in white dresses carrying American an Christian flags, 600 men and women choi members in red, blue, brown and black ca socks, and 175 ministers. A huge blue pla form backdrop was emblazoned with th words, "The Passion . . . Christ . . . Th Power."

Problems Of Women

Buck Hill Falls, Pa. (RNS) — Changin patterns of family life in many parts of th world have created problems for women th Christians ought to study carefully and tr to meet, Miss Sarah Chakko, president o Isabella Thoburn College, Lucknow, Indi said here. She addressed officers of the Meth odist Women's Division of Christian Servic at their annual meeting.

Miss Chakko called on church women t take cognizance of "chaotic" conditions o family life in half a dozen countries.

Among these she cited the economic aspe of polygamy in Africa, the separation of fam ilies in Germany, the problem of 7,000,00 German young women of marriageable ag

the seeking of motherhood by artificial insemination on the part of single women in Norway, and the situation of refugee women in India, China and Korea.

Miss Chakko is secretary of the Commission on the Life and Work of Women in the Church, a division of the World Council of Churches.

Christians have the responsibility, she said, to help women make Christian adjustments in the changing patterns of society. As a helpful missionary project to this end, she mentioned the "bride's school" in North India, which was begun during World War II to prepare young wives for the new concepts of home life their soldier husbands had encountered outside their own villages.

Sherrill Heads Council

CLEVELAND (RNS) — The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, is the first president of the National Council of Churches.

Bishop Sherrill was elected to the office for a two-year term at the closing plenary session here of the four-day convention at which the National Council was constituted.

Named vice-presidents-at-large were: Mrs. Douglas Horton of New York, former president of Wellesley College, former commander of the Waves, and prominent lay woman of the Congregational Christian Churches; Mrs. Abbie Clement Jackson of Louisville, Ky., executive secretary of the Women's Home and Foreign Missionary Society of the African Methodist Zion Church; Dr. M. E. Sadler of Fort Worth, Texas, president of Texas Christian University, and former president of the International Convention of the Disciples of Christ; Dr. Harold E. Stassen of Philadelphia, president of the University of Pennsylvania, former governor of Minnesota, and a layman of the American Baptist Convention.

Vice-presidents elected by the four major divisions of the National Council and approved by the delegates were: Dr. Arthur S. Flemming of Delaware, Ohio, president of Ohio Wesleyan University, representing the Division of Christian Life and Work. He is a member of The Methodist Church; Dr. Charles T. Leber of New York, general secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., representing the Division of Foreign Missions; Dr. Hermann N. Morse of New York, general secretary of the Board of Home Missions of the Presbyterian Church in the U.S.A., representing the Division of Home Missions; Dr. Paul Calvin Payne of Philadelphia, general secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A., representing the Division of Christian Education.

Charles E. Wilson of New York, president of General Electric Company and a layman of the American Baptist Convention, was elected treasurer, with James L. Kraft of Chicago, chairman of the board of Kraft-Phoenix Cheese Corporation, and also a Baptist layman, as associate treasurer.

Receive Charter

Worcester Evening Gazette Photo

Seventy-six men of the Chestnut Street Methodist Church in Gardner, Mass. were present at the Fall meeting on September 18th when the Methodist Men charter was presented in behalf of the General Board of Lay Activities of The Methodist Church by Mr. Farnham B. Goulding, Worcester District lay leader.

Pictured above are the Rev. Charles T. Allen, Worcester District Superintendent; Mr. Goulding; William McFaul, president of the Chestnut Street Methodist Men; and the Rev. Donald E. Paige, pastor of the church.

Frederic L. Hooper

Ray H. Cowen

To some are granted three-score years and ten, and even more. Frederic Hooper ("Fred" to his host of friends) was allowed of his Heavenly Father to live upon this earth the lesser number of a little more than sixty-two years. He was born in Bristol, England, April 21, 1888. After patient and courageous illness he crossed the border into the Heavenly Land early on Thursday morning, Oct. 5, 1950. But length of earthly days is not all-important; their quality matters most.

We needs must give our thought of mind and heart to an immortal verse of Scripture. It is the concluding word of St. Paul's glorious hymn to love in the 13th chapter of First Corinthians: "And now abideth faith, hope, love, these three; but the greatest of these is love."

In the spirit of this word from the greatest and best Book, and in the spirit of the poet-preacher's vision, Fred Hooper lived and served. He was a layman of the church: in a very real sense he was also one of its ministers, always concerned for its welfare and prosperity. He was a Christian servant, loving his church as he loved his home and as he loved the members of his family. He was modest, humble and unpretending, but courageous and strong. Men and women responded well to his leadership and young people found in him an understanding friend and counsellor. He gave his first love, of course, to Central Church as he moved to serve in the many offices and responsibilities of its ministry in Lawrence and in its larger relationships of helpfulness. How he loved old Hedding and the Hedding Camp Meeting. But these traits of Christian character were manifested also in the larger associations of the New Hampshire Conference and the world-wide church. In 1948 the conference honored him and itself by electing him lay delegate to the General Conference. For five years he likewise served as the lay leader of the conference. He won recognition as a man of broad understanding of all matters pertaining to the church and with a forward looking approach to all the issues before the church and the world.

Fred Hooper was a Christian gentleman. He possessed strength of character. He knew where he stood and why he stood there. Others knew too. He was not one to compromise with evil. He won the respect of all who had association with him. He was a man of unusual business ability and sound judgment. He was interested in people. He loved all his work, his home, his brethren, God's great out-of-doors, and supremely he loved his Lord. We shall often feel his spiritual nearness here; his inspiration will keep us loyal to the highest when the way is hard; and we hope at last in the presence of our Master and Saviour to greet him in that Land which is fairer than day, and there share forever the joys of the fellowship of the family of God.

To this good man, husband, father, grandfather, brother, friend and Christian servant we say no memorial farewell, but salute him with a song in our hearts until we meet again. We must think of Fred as having finished his course in triumph and in faith.

Boston Area Calendar

Nov. 19-Dec. 17 — Study of The World Church, The Advance for Christ and His Church.

Dec. 10-13 — Annual Meeting Board of Missions and Church Extension, Buck Hill Falls, Pa.

Dec. 13-15 — New York Area Ministers' meeting at Buck Hill Falls, Pa.

Dec. 25 — Christmas.

Dec. 31 — Watchnight Service on WNAC and Yankee Network, Bishop Lord speaking.

Jan. 8 — Combined session of the Boston-Lynn Preachers Meeting and the New England Conference Historical Society, 581 Boylston Street, Boston.

Jan. 8-12 — Leadership Conference for Workers in the Northeastern Jurisdiction, Buck Hill Falls, Pa.

Jan. 12 — Annual Meeting of the Commission on Public Information, New York City.

Jan. 15 — Boston Methodist Social Union, Methodist Family Night. Dr. Ralph Stoody, speaker.

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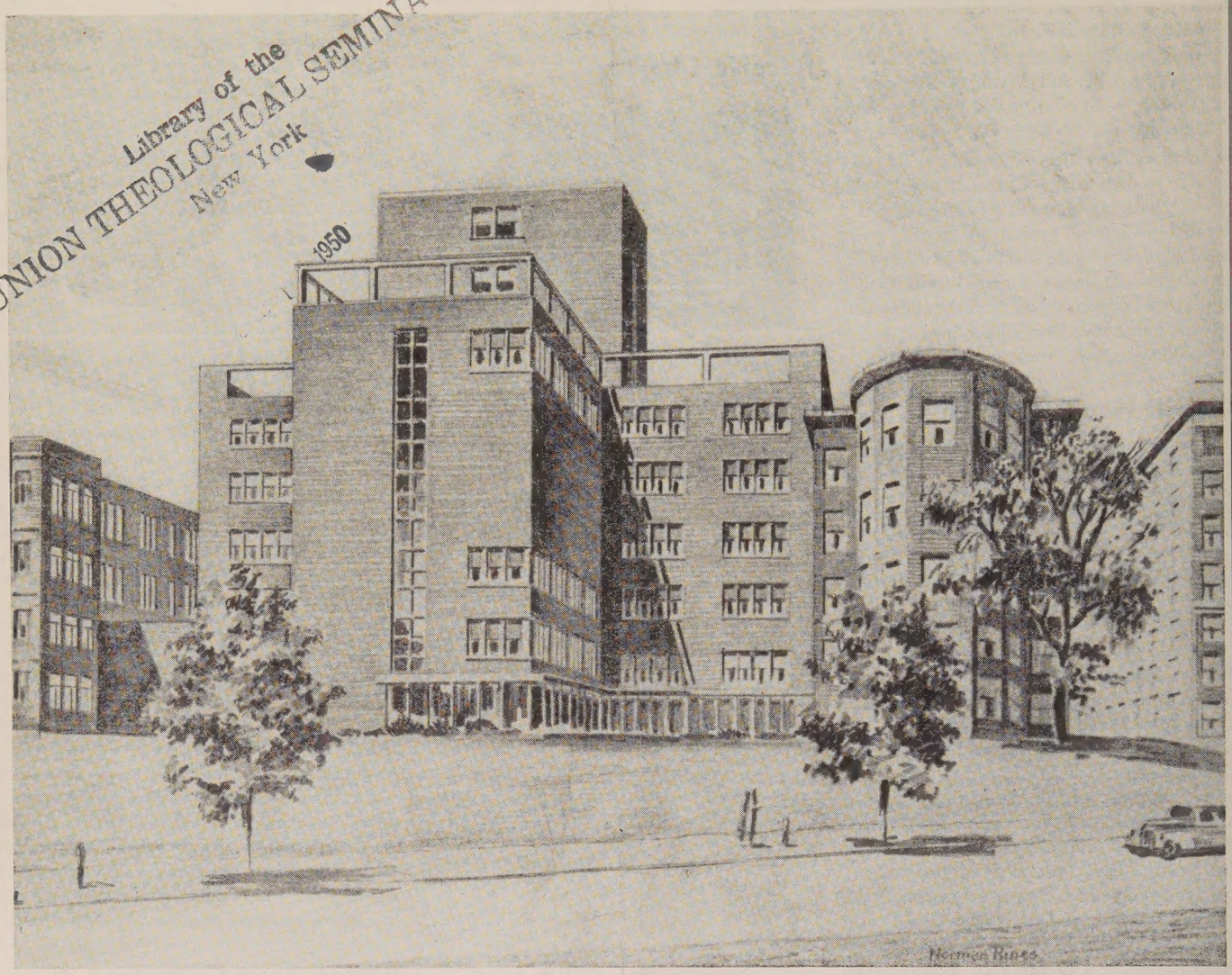

THE NEW ENGLAND DEACONESS HOSPITAL has just broken ground for its NEW CENTRAL BUILDING. This building will centralize all facilities and services and will greatly save on administrative costs.

The Cancer Research Building is well underway and will be completed by February first. The Central Building will be completed in approximately eighteen months. The two buildings call for an expenditure of $4,000,000.

Foundations for the Central Building are being constructed to carry five or six additional patient floors, when the money is available. Here is a worthy project which the Church will use for years to come, and which we trust will appeal to those who have funds to invest in Christian charity.

NEW ENGLAND DEACONESS HOSPITAL Boston, Massachusetts